THE

PERFECT HISTORY

OF THE

CHURCH OF CHRIST,

FROM ITS FOUNDATION

TO

THE EIGHTEENTH CENTURY.

BY THE LATE REV. DR. WILLIAM GAHAN, O.S.A.

BROUGHT DOWN TO THE PRESENT TIME;

WITH

A GRAND ECCLESIASTICAL CHAIN.

AND

MEMOIRS OF DR. GAHAN,

IN NO FORMER EDITION.

BY THE AUTHOR OF THE "ROCK OF THE CHURCH," "LIFE OF DR. DOYLE," "PRIESTHOOD VINDICATED," &c.

"Upon this Rock I will build my Church, and the gates of hell shall not prevail against it."—*St. Matt.* xvi. 18.

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REV. DR. GAHAN, O.S.A.

WILLIAM GAHAN, the subject of this memoir, was born in the parish of St. Nicholas, in the city of Dublin, on the 5th June, 1732, and was baptized on the 7th of said month, in the same parish. After receiving the elements of education, being early disposed for a religious life, he commenced his novitiate on 12th September, 1748, and made his profession, as a member of the holy order of St. Augustine, on the 18th September, 1749.

Shortly after this, the pious William left his native land, and proceeded to the University of Louvain, where he commenced his ecclesiastical studies on the 1st June, 1750, and received the sacred order of priesthood on the 25th May, 1755.

As we learn from his own testimony, on the celebrated trial to which we shall more particularly allude hereafter, that he was "a doctor in divinity, an empty title, unattended with any temporal emolument," it must have been about 1754 that he took out his degrees as such.

On the 23d September, 1761, Dr. Gahan returned to Ireland, and for some years acted as an humble and zealous Catholic curate in the parish of St. Paul's, in the city of Dublin.

About the year 1764 our divine became one of the religious community in the Augustinian convent, St. John's-street, in the same city.

His piety, zeal, and learning soon conspired to render his name venerable to Protestants as well as to Catholics. His virtue and manners particularly struck Lord Dunboyne, who, to gain possession of the family estate, (which the atrocious penal laws otherwise would deprive him of,) became an apostate from the religion of his forefathers, and read his recantation in the parish church of Clonmel, 19th August, 1787. Dr. Gahan had become familiar with that Nobleman about 1783, and visited him at his country seat in Monkstown, near Cork, when he favoured him with his friendship, and, as himself declared, placed great confidence in him.

Dr. Gahan informs us, that he "consulted Lord Dunboyne on the subject of his intended travels, and carried on an epistolary correspondence with him for some time."

In 1786, Dr. Gahan accordingly made a tour through England, France, and Italy. There is an interesting account of this tour extant, amongst his writings, which it is hoped will be published for the gratification of the curious, and for the edification of the faithful.

In a letter, dated New John's-street, Dublin, 31st September, 1787, after his return to Ireland, which the present writer has published in his "Miracles Defended," (p. 43,) the venerable Gahan informs Mr. Higginbotham, a Protestant whom he had converted, that he had made a most critical inquiry into the miracles performed at the tomb of the holy B. J. Labre, and found the utmost satisfaction as to their truth and authenticity.

In May, 1800, Dr. Gahan, under the directions of his archbishop, Dr. Troy, visited Lord Dunboyne in his last illness, at his own particular desire, and reconciled him to the Catholic faith.

Notwithstanding that Dr. Troy had given directions to dissuade the Lord from alienating his landed property from his family, yet, having taken the advice of professional men, he devised and bequeathed the Dunboyne estate to the trustees of Maynooth College, without doing injury to the heir at law and family, by willing unto them one of the two estates he was in possession of.

In December, 1801, the Lessee of Catherine O'Brien Butler, as plaintiff and heir at law, commenced a suit against the Rev. A. Dunn, secretary to the Roman Catholic College Maynooth, as defendant, in order to set aside the bequest of the said Lord Dunboyne, upon the ground that "a person relapsing into Popery from the Protestant religion was deprived of the benefit of the laws made in favour of Roman Catholics, and was of course, as under the old Popery (Penal) laws, incapable of making a will of landed property." As the principal thing required was to prove that Lord Dunboyne really "relapsed into Popery," a servant maid was brought forward as a chief witness to prove that the Rev. Dr. Gahan had frequently visited the deceased lord in his last illness, and had administered to him the holy sacraments of the Catholic Church. Dr. Gahan underwent six painful examinations concerning the cause, when he objected, on conscientious grounds, to answer all questions that might be put to him, as some of those might require him to declare what he was bound conscientiously not to utter! On the 24th August, 1802, at the assizes of Trim, a formal trial took place, to establish "an ejectment on the title brought for the recovery of the lands so bequeathed to the trustees of Maynooth College." The form of the oath tendered to Dr. Gahan was changed from the ordinary one, and was put in the unobjectionable words: "The evidence you will give shall be the truth, &c." which made his mind quiet. To all the questions concerning the acquaintance he had with Lord Dunboyne, and the visits he paid him, Dr. Gahan answered distinctly; but when pressed to declare "if he knew did Lord Dunboyne die in the communion of the Roman Catholic Church," he said, that abstracting from his situation as a Roman Catholic clergyman, he did not know; that if in his clerical capacity he knew any thing of the matter, he was not at liberty to disclose knowledge so confidentially received, nor thus to break faith with a Protestant, or a person differing from him in religion, as had been scandalously charged upon Catholics; that such a breach of sacerdotal trust, would be highly criminal in the sight of God and man; would degrade his priestly character, render the sacred ministry of the gospel odious and contemptible, give public scandal to the faithful, and be an open violation of the rules of Christian charity. Finally, as Lord Kilwarden gave it as his opinion, that by not answering that question, he was guilty of a contempt of court, Dr. Gahan positively disavowed the charge of any such contempt, but still persisted in refusing to reveal the secrets confided to him, and "declared that he would rather lay down his head on a block and forfeit his life like old Eleazer, (2 *Maccab.* vi.) than do what to him appeared to be dishonourable, irreligious, immoral, and scandalous in the extreme." After this the judge acting upon the letter of the law, found the doctor guilty of a contempt of court, and sentenced him to one week's confinement in the gaol of Trim, to which with a peaceful mind and settled conscience he proceeded; but as the jury on a separate issue sent to them, found that Lord Dunboyne had died a Catholic, the judge decided that as the Plaintiff did not suffer from Dr. Gahan's refusal to answer the particular question stated, and had acted from principle and not from disrespect to the court, he was ordered immediately to be discharged.

The venerable Gahan having thus magnanimously discharged a solemn duty

to his religion and his God, returned to his Church, and by preaching, writing, and example, strengthened the double link of faith and morals. He daily offered at an early hour the most adorable sacrifice of the altar for the living and the dead. "He preached in season and out of season." He was never absent from his confessional whilst a repentant sinner was ready to be reconciled to his God, or whilst a practical Catholic was anxious to be confirmed in virtue. He established a large school for the religious education and support of destitute female children, which has been, under God, the means of preserving thousands from ruin, and establishing them in virtue and happiness. He catechised the young, and instructed the old in the lessons of morality and religion. He was zealous in maintaining "the faith once delivered to the saints," and ardent in supporting the strict rules of the gospel on the ruins of immorality. In fine, his every moment was devoted to improve society, abolish crime, and to establish virtue in the hearts of all men.

Having for fifty-four years discharged with exemplary piety the high and awful duties of the priesthood, and left us in his writings a monument of his wisdom and goodness, he expired on the 6th December, 1804, after an illness of twenty-one days, in the 74th year of his age.

The following is a list of the works written or translated by the venerable Dr. Gahan:—

1st, "Sermons," which, as the illustrious Dr. Doyle says, "consist of panegyrics of saints, of doctrinal discourses on the great mysteries of the Christian faith, of the most earnest and pathetic appeals in favour of the distressed, but principally of moral treatises, by which every class of Christians, in whatever state of life they may be placed, are instructed in their respective duties.

"The great characteristic of Gahan's Sermons is not eloquence in the popular sense of the word; it is usefulness; we nowhere find in them the towering sublimity of a Bossuet, they have not all the captivating unction of a Massillon, they do not superabound in the learning and irresistible force of a Bourdaloue; but they instruct, they reprove, they persuade, by the solidity of the thoughts, by the clearness and simplicity of the style, by the judicious introduction and application of the sacred Scriptures, but, above all, by the piety, sincerity, and zeal of the writer, which they every where display.

"Such are the qualities which have endeared the sermons of the venerable Gahan to the Catholic clergy and laity of Ireland. The former have found in them the finest model of that plain and simple, but correct and useful mode of instruction, which is best adapted to their several congregations.—In Gahan there is nothing conceited, nothing swoln, there is no bombast. He never affects to be beautiful or sublime, though nothing is more beautiful than the plain and earnest manner in which he enforces the practice of the gospel virtues; nothing more sublime than the simple picture which he draws of the baneful effects of vice. He never introduces the figures and fancies of a profane or a poetic imagination, he is content with the apostle to preach from the fulness of his own heart, 'to preach Christ and him crucified,' not in the sublimity of human speech, but in that virtue and power which are bestowed on those who seek not to please men, but to gain their souls to God. These sermons have not been less valued by the laity; because, to them they presented a full and clear, yet compendious view of the doctrine of Christ.—They explained every duty, they inculcated every virtue, they exposed and reproved every vice, they calmly entered into the stores of the memory, or into the recesses of the heart, they analyzed the passions, and referred to expe-

rience, to examples, and to the word of God, for proofs of their effects upon the present and future state of man. There was no where to be found in them any personal allusions, any bitter reproof of individuals or classes, nothing which could betray a feeling not the fruit of the purest charity, or of the most disinterested zeal."

2d, "History of the Church," which we here present in its fourth edition. This is one of the most edifying pieces of ecclesiastical history ever published; and we trust by continuing it down to the present time, we have, although at a great distance, followed in the path of the pious Gahan.

3d, "The Christian's Guide to Heaven; or, complete Manual of Catholic Piety." No other prayer book in the English language, has ever met with so much patronage as this. It has been printed in a large and small size, already about fifty times, to the amount of not less than 100,000 copies.

4th, "A short and plain exposition of the Catechism" is decidedly one of the most useful books of the kind ever published. The fifth and best edition of this work is that printed by the Catholic Book Society.

5th, "Catholic Devotion" is a book of pious exercises, rules, and duties, very fit for pious Catholics: but particularly of those connected with the holy order of St. Augustine.

6th, "A Short and easy method to discern the true Religion from all the Sects, which undeservedly assume that name," is principally taken from the French. It is truly a most simple yet convincing book, and ought to be republished and extensively circulated.

7th, "Youth instructed in the grounds of the Christian religion," may be considered an introduction to the former work, and is truly an excellent performance. It presents an admirable antidote to the poison of infidel philosophy and modern impiety.

8th, "The Travels in England, France, and Italy," with many valuable letters on several occasions, have never been printed. It would be highly gratifying to men of taste and letters to have them published!

9th, "The Devout Communicant," originally by Father Baker, was revised and enlarged by Dr. Gahan.

10th, He translated the admirable "Spiritual Retreat," from the French of the eloquent Bourdaloue.

11th, "History of the Old and New Testament." This work, being an abridgment of Reeves's translation from the French of Royamount, is admirably calculated to improve youth, and to answer as a useful introduction to the perusal of the sacred Scriptures. It is used in almost every Catholic school, and has run into innumerable editions.

The Rev. D. Gahan revised and prepared for the press many Catholic books written by others, such as "Morony's Sermons and Exhortations," the "Morality of St. Augustine," &c. &c.

B.

THE HISTORY OF THE CHURCH,

BY THE REV. WILLIAM GAHAN.

PREFACE.

A KNOWLEDGE of what concerns the Church of Christ is the more interesting and the more necessary, as the church is the sacred organ by which God speaks to his people, and discovers to them the great truths of eternity. This is the plain, easy, comprehensive, and certain rule that Jesus Christ has appointed for teaching mankind what they are to believe, and what they are to do in order to secure their salvation. By following this rule the faithful are preserved in the unity of the same religious sentiments, and prevented from being carried about by every wind of doctrine, as the apostle says, *(Ephes.* iv. 14.) In fact, it is by this means alone that we know for certain that the Scripture itself is the genuine Word of God, and that Christians of the weakest capacity, who cannot read, and who are incapable of examining or interpreting the Scriptures, come to the knowledge of the true sense and meaning of them, and are instructed in many points of the Christian religion, which the Written Word does not contain.

Hence it is, that after professing in the apostles' creed our belief in the ever-blessed trinity, the incarnation, and the other sublime mysteries of our redemption, the very next article that is subjoined to them is, that of the holy Catholic Church, it being the next in importance to those divine truths, and the sacred canal through which the revelation of them is conveyed to us with every degree of certainty.

This article of the creed is a most convincing proof both of the continual existence of the church upon earth, and of all those signal prerogatives with which Christ has adorned and distinguished her; for as it was a divine, revealed truth, when the creed was made by the inspired apostles, that Christ had then an holy Catholic Church upon earth, so is it no less a divine truth that he has an holy Catholic Church upon earth at present, that he had such a church in all ages ever since the creed was made, and that he will have such a church to the end of the world, because the creed and every article of it must be true at all times. It would be blasphemous to suppose any article of it to be false, as every article of it stands upon the same ground with all the other sacred truths of faith, that is, upon the Divine Revelation, and consequently must be equally believed at all times.

By the church is meant a congregation, or society, composed of pastors teaching, and of the people who are taught. Taken in its most ample signification, it consists of all the posterity of Adam, who belong to Christ by faith, and thus comprehends the

people of God through the whole period of the existence of mankind. Christ himself is the supreme head of this great mystical body, as St. Paul teaches us, *(Ephes.* i. 22.*)* It is he who merited grace and glory for all the saints of the Old Testament.—There is no salvation for men but through him. There is no other name under heaven by which we are to be saved, *(Phil.* ii. 10.*)* He took away the wall of separation that divided the Jews and Gentiles. He united them and made them one people, called the Christian people The members of the church being in different states or conditions, are distinguished into different classes, which compose the three parts of the church, usually called "the church triumphant, the church suffering," and "the church militant." The first is called, the church triumphant, because the saints in heaven, of whom it is composed, are now triumphing in the possession of eternal glory, after having fought manfully here on earth and conquered all the enemies of their souls. The souls in purgatory are called the church suffering, because they are in a state of suffering and purgation until they are pure enough to be admitted into heaven. The faithful on earth are called the church militant, because they are still in the field of battle, engaged in a spiritual warfare with the enemies of their salvation.

St. John, in the Apocalypse, describing the church triumphant, says, that "he saw great multitudes of saints and martyrs, and of holy virgins in heaven, who follow the Lamb wherever he goes, —redeemed to God in his blood, out of every tribe, and tongue, and people,—clothed with white robes, and palms in their hands, —casting their crowns before the throne of God,—falling down upon their faces, and adoring God,—serving him day and night in his temple,—saying, Holy, Holy, Holy Lord God Almighty—benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength, to our God for ever and ever *Amen.*"

The prophet Isaias, (xxxv.) foretelling the glories of the church militant, describes her as "a way of holiness that leads to eternal happiness," and forms to virtue and sanctity such as are one day to people heaven. The prophet Osee. (ii. 19,) calls the church "the Spouse of Christ, betrothed to God in righteousness and for ever." St. Paul, *(Ephes.* v. 27,) calls her a "glorious church, without spot or wrinkle," and 1 *Tim.* (iii. 15,) the "pillar and the ground of truth." She is also styled "the city of the living God—the house and temple of God—the sister of heavenly Jerusalem—mother of the saints," embellished with every ornament of grace and virtue, and rich in her numerous issue, always bringing forth, and giving spiritual birth to the children of God.—She is compared to "the tower of David, built with bulwarks—to a powerful army in battle array—to a fountain of water springing up into eternal life, and watering every place by her copious streams." Another time she is compared to the great luminary,

that spreads its rays and diffuses its light through the whole world; another time to a tree, that extends its branches over the earth; another time to "a city set on a hill, which cannot be hid, and the gates of which shall not be shut day or night;" another time to "a huge mountain that fills the whole earth;" another time to "a mountain upon the top of mountains, exposed to the view of all nations flowing to it, and as conspicuous as the sun in the heavens, &c."

The prophet Daniel, (ii. 44,) speaking of the Church of Christ in the New Testament, compares it to a kingdom, and foretels that his spiritual dominions shall extend over the universe, and that his reign shall be without end. "His kingdom shall never be destroyed, nor delivered up to another people, but shall stand for ever." Where, it is evident, that by the kingdom of the Messias, the prophet did not mean a temporal kingdom, but the spiritual kingdom of the church, which Christ has established in order to enlighten and sanctify mankind. "His kingdom is not of this world," nor does it consist in any of those sublunary pomps, or perishable things, which render earthly kingdoms respectable in the eyes of men. His reign is a reign of truth and justice. The only riches that are deemed worth thirsting after in his kingdom, are the riches of grace. The only force that is desirable, is that of virtue and good works. Jesus Christ reigns here over the minds of his servants by faith, and over their hearts by charity. The greatest enemies of his spiritual kingdom are errors and vices, heresies, schisms and scandals.

Christ himself has foretold that his church on earth should have such enemies to encounter. She is not here below in the place of her repose, but in a place of trial, and in a foreign country.—She must, of course, necessarily expect to meet with severe trials, and persecutions, and must be prepared to combat them with the spiritual weapons of patience, prayers and instructions, until the happy period of her migration into the heavenly Jerusalem, her native country, where she is for ever to be associated to the church triumphant, and to be crowned with immortal glory.

If we trace the history of her birth, her growth, her establishment and continuance to this day, we shall find that, according to the prediction of her Divine Founder, she has been attacked in every age since her infancy, either by the persecutions of the ruling powers of the world, or by heresies, schisms or scandals, raised by some of her own refractory members, who swerved from her sound doctrine and trampled upon her sacred laws. She never has been, and never will be without some persecution, open or hidden, general or particular, as St. Augustine observes in his exposition of Psalms 39, 54, and all these persecutions are to terminate with the general persecution of Antichrist at the end of the world. The Heathen emperors have used their utmost en-

deavours to destroy her by fire and sword. False brethren and rebellious children have disturbed her peace by broaching errors, and by separating themselves from her unity. But she has triumphed over all their efforts and surmounted all oppositions, because she was divinely and constantly protected by the all-powerful hand of her Heavenly Author, who had promised to be "with her all days unto the consummation of ages." *Matt.* xxviii. 20. She has seen many different sects rise from time to time, and she has also seen them fall and dwindle away to nothing, whilst she constantly gained ground in one country, when she happened to lose it in another. She has always preserved the deposit of faith pure and uncorrupted, and never adopted as any part of her doctrine, the erroneous opinions, that prejudice might have authorized in any age, even in the first ages of Christianity. She has conquered the cruelty of tyrants by her patience, and terminated the contests and disputes that were raised on similar occasions, by the decrees and decisions of her councils. She has already had a visible being in the world, upwards of eighteen centuries, notwithstanding the various revolutions of nature, and the many violent attempts that have been made from time to time, to alter and adulterate her doctrine of faith, morals and discipline. God having raised in every age a multitude of learned doctors, zealous pastors, and illustrious saints to stem the torrent of iniquity, to condemn the reigning vices of the times, and to confound and refute every pernicious error as soon as it made its first appearance in the world, as will be shown in the sequel.

Millions of Christians in every preceding generation, have found the Church of Christ subsisting in their days, and believed precisely the self same doctrine, which we now profess, and this must necessarily be the case in all succeeding ages, and future generations, till time shall be no more, because a perpetual duration has been promised to the church, and because He who made this promise is immutable, all-powerful and faithful to his word. Heaven and earth may pass away, but his words will never pass away. Hence I may justly conclude with the great Augustine: *Prædicta lege, impleta cerne, implenda collige.* Read what has been heretofore foretold by Jesus Christ; behold what has been already accomplished in the foregoing ages; and conclude that the remainder of his predictions shall be infallibly accomplished hereafter.

Edification being the primary object of this undertaking, the compiler's first care has been a most scrupulous attachment to truth, the soul of all history, especially of sacred history, which tends to the advancement of piety and religion. No good end can, on any account, ever render the least lie lawful, or authorize the use of, what some most improperly call, pious frauds. On the contrary to tell any lie whatsoever in the least point relating to

religion is, so far from being justifiable, or excusable, that the pretence of religion would exceedingly aggravate it, and make it a crime of the most heinous nature. Good men may sometimes be too credulous in things that appear harmless, and the more averse they are from fraud themselves, the more unwilling they are to suspect imposture in others. But no good man can countenance or abet a known fraud for any purpose whatsoever. All wilful lying is essentially a sin, as all Catholic divines teach with St. Augustine against the Priscillianists. It is hateful to the God of truth and an affront and injury offered to our neighbour. It is contrary to the very end and use of speech; it dissolves the sacred bond of society, and destroys mutual confidence and commerce among men. Hence the canons of the church have always strictly forbidden all false legends, and all kind of forgeries, impostures, or lies, and the authors, when detected, have been always condemned and punished with the utmost severity.—Tertullian and St. Jerom inform us, that even in the time of the Apostles, a certain priest at Ephesus having forged false acts of St. Paul's voyages and sufferings, out of veneration for that Apostle, was deposed, for this crime, from the priesthood.

All the facts related in the following compendious history have been faithfully taken from the most unquestionable authors, and are founded upon original monuments and authentic records. A free use has been made of the unwearied labours of the Rev. Dr. Alban Butler, the pious author of the Lives of the Fathers, &c. The limits of this work would not allow long narratives; yet the heart, which seeks and loves God, will find it agreeably diversi by an intermixture of interesting events and a variety of salutary documents, that may afford the attentive reader ample matter for serious reflection. A short account is given of all the chief pastors and of the writings of the principal fathers, of all the general councils, of the conversion of nations, &c. and of the characteristical virtues of several illustrious saints, who are proposed a models for our imitation. The example of those great servants of God points out to us the true path to eternal happin , and sweetly invites us to walk in their steps. It tacitly reproaches us with our own sloth and indolence, and silences all our pretences and objections. It removes the difficulties which self-love is so apt to raise, and forces us to cry out with St. Augustine: "Cannot you do, what such and such have done." For though we may not be able to practice the extraordinary rigours and austerities of some saints, who were conducted by an uncommon impulse of the Holy Ghost, yet we can learn from them to practice charity, humility, patience, resignation, sobriety, penance, and other virtues, in a manner suiting our circumstances and respective states. The difficulties, which many apprehend in embracing a penitential course of life, according to their circumstances, are often only

imaginary, and arise from groundless fears, which sloth and sensuality create. A coward starts at shadows, and every thing wears a frightful face to those who have not courage to set their hands to work.

In the present edition the matter is considerably improved and augmented; former inaccuracies are corrected; and the whole brought down to the present year, so as to form one of the most interesting and pious histories of the church ever published.

As the chain of chronology is not so easily discovered in the abundance of facts and illustrations with which the history of the church abounds; for greater facility in references, a CHRONOLOGICAL INDEX (in addition to an *alphabetical table* of all particular matters,) will be added to the work, containing the names of the popes, emperors, kings, councils, saints, ecclesiastical writers, nations converted, persecutions, heretics, and remarkable events in every age since the foundation of Christianity.

THE HISTORY OF THE CHURCH.

CHAPTER I.

THE WONDERFUL WISDOM AND GOODNESS DISPLAYED BY JESUS CHRIST IN THE FORMATION OF HIS CHURCH.

THE Royal Prophet, after praising God in the most profound sentiments of adoration and thanksgiving, for the wonderful works of his providence in the creation and administration of the universe, raises his eyes above this material world, and the whole order of nature, to contemplate the new spiritual creation, and in a transport of admiration and thanksgiving cries out, (in his 103 *Psalm*, 30, v.) "Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth." Of this new spiritual creation the first forming of the world, out of nothing, was but an emblem. This prediction, and its accomplishment, this great and astonishing mystery; this wonderful work of the Holy Ghost; this new creation regards the establishment of the spiritual kingdom and Church of Christ on earth, and its propagation through all the nations of the known world, notwithstanding all the opposition that earth and hell could contrive against it. The meridian sun could not appear clearer and brighter than the divine power and wisdom did on this occasion; it shone in its full lustre, and confounded all the enemies of the Christian religion, by such illustrious marks of supernatural interposition, and such incontestible proofs as no pretences could invalidate.

Christ, our Lord, began to form his church when he assembled his disciples and instructed them with his own mouth. Like a wise architect, he built his church upon a firm rock, upon a solid and immoveable foundation, that it should stand in spite of all storms, oppositions, or any efforts whatever to make it fall. His infinite wisdom did not use less prudence in the constitution of his spiritual kingdom than human legislators do in well-regulated states and societies, wherein wise means are established to preserve economy, peace, and tranquillity amongst the subjects. Magistrates are appointed to prevent confusion and disorder: judges are commissioned to give decrees, to interpret and explain the civil laws with a sovereign authority, and to terminate the differences that arise between man and man, which otherwise might last till doomsday, if every man was left at liberty to construe and expound the laws after his own fancy, or allowed to be judge in his own cause, and to prefer his own private interpretation to that of the unanimous decision of the whole body of judges and lawyers. Christ came

as he says himself, *(St. John*, x. 16.*)* to gather all nations together, to bring back all who had been dispersed, that there might be but one sheep-fold and one shepherd, one church and one faith, as there is but one Lord and one baptism. It was his constant prayer, whilst on earth, that all his disciples should be one, as he and his heavenly Father were one. *(St. John*, xvii. 21.*)*— He had expressed, in the most forcible terms, *(Matt.* xii. 25.*)* the desolation threatening a kingdom divided in itself. It cannot, therefore, be supposed that he would expose his own kingdom to such danger, or act in a manner that would not become any king or potentate on earth, by leaving his people without what is necessary to preserve subordination in every well-regulated society. He was sensible that no human means could contribute more effectually to cement unity in faith, subordination in government, peace and charity among Christians, and to preserve them from splitting and dividing into different sheep-folds or communions, than if he appointed a centre of unity, or an universal pastor over his church, to regulate and govern it, and to influence all the particular churches in the world, as their visible head, and supreme judge in matters appertaining to faith and morals.

In the old law the Jews had recourse to the high-priest of the synagogue, in all matters of difficulty and importance, and were obliged to submit to his judgment, though they had both scriptures and prophets. *(Deut.* xvii.*)* In the new law, our Divine Legislator did not alter this method of instructing mankind. "He chose one among the twelve apostles, (says St. Jerome,) as the visible head of his church, that an head being appointed, the cause of schism might be removed." He commanded Peter to feed his sheep, and to feed his lambs; that is, his whole flock without exception.—*(St. John*, xxi.*)* He prayed for him, that his faith should not fail, and left him as chief pastor of his fold, to confirm his brethren.—*(St. Luke*, xxii. 31.*)* He gave him in particular the keys of the kingdom of heaven, *(St. Matt.* xvi. 19,*)* as the ensign of supreme power and authority, which he communicated to him as his vicegerent on earth. In fine, he gave him the name of Peter, which signifies a rock, and declared, that "upon him, as a rock, he would build his church, and that the gates of hell should not prevail against her." *(St. Matt.* xvi. 18.*)* Hence the chief place, in the sacred college of the apostles, was, from the beginning, assigned to Peter. In the enumeration of the twelve, all the evangelists constantly place him in the front, and unanimously agree in naming him before all the rest, as the first. Our Lord usually directs his discourse to him, and he replies as the mouth of the rest, which made the primitive writers of Christianity constantly call Peter the Chief, the Head, the President, the Prolocutor, and Foreman of the Apostles, with several other titles of distinction and prerogative.

Christ also appointed different orders of pastors, apostles, evangelists, and teachers to carry on the work of the ministry in succession, for the edification and preservation of his mystical body, and for conducting souls in the road of perfection. (*Ephes.* iv. 12.) He authorised them to preach the gospel, (*St. Matt.* x.) and gave them all the spiritual powers of the priesthood, to administer the sacraments, (*St. John* xx. 21.) "and to rule the church, which he purchased with his own blood:"—(*Acts* xx. 28.) He commissioned and sent "them into the whole world."—(*St. Mark*, xvi. 15.) to teach all nations the same heavenly doctrine he had taught them, to administer to them all the same baptism, and to establish one and the same plan of religious worship. (*St. Matt.* xxviii. 19.) He, moreover, promised to "send down the Holy Ghost to teach them all truth,"—(*St. John* xvi. 1.) and assured them that he "himself would be with them all days, even to the consummation of the world;" to assist them by the continual protection of his all-ruling Providence. (*St. Matt.* xxviii. 20.) and consequently that he would be with their lawful successors in office, who are to continue to the end of the world, and to complete the work which they began; for as the Apostles neither did, nor could teach all nations in their own person, nor were to continue long on earth, it is manifest that the aforesaid commission and promises of Christ were not limited or confined to their persons, but were given and designed to extend to their successors in office. Here then we have just cause to admire the goodness of our Lord, who, requiring from us a belief of mysteries, which are above the comprehension of all human understanding, and founded in divine revelation, did not leave us trusting to the uncertainty of our own private judgment, or exposed to a variety of errors, and to an endless source of dissensions and divisions, but vouchsafed to provide us with a sure and unerring guide, which is under the special protection of heaven, and the continual guidance of the Holy Ghost. Instead of a weak and blind reason, which we are to sacrifice in obedience to him, according to St. Paul, (2 *Cor.* x. 5.) he was pleased to establish an authority that cannot mislead us, and that every individual is bound to yield a firm assent to in religious matters. It was truly becoming the wisdom, and worthy of the goodness of Jesus Christ, to preserve us thus from all illusions, differences, or disunions, with regard to our faith, and to secure us against all the doubts, fluctuations, and distrustful, suggestions of an incredulous temper, to which they must be liable who shake off the yoke of authority to become their own guide in the affair of religion, as they can have no certainty that they are not misled by their own private opinion, and mistaken in their judgment, this being a thing that daily happens to thousands and thousands in cases less difficult and less abstruse than matters of faith. Every

man of candour, who is open to conviction, must acknowledge that this method of instructing mankind by the authority of the church, is the only sure channel through which the sense of revelation is conveyed to us with the most perfect certainty, and the best calculated rule for conducting us in the way of salvation, and for leading us to virtue and happiness in a plain, easy manner, fitted to all capacities and adapted to the infirmities of human nature. By this means the ignorant, the dull of apprehension, and those who, through their weakness of understanding, and their several avocations, have not leisure, or are incapable of examining and interpreting the scriptures, or of judging for themselves, are instructed in the revealed truths; and have better eyes to see for them than their own. By this means also the learned, as well as the ignorant are guarded against the illusions of pride and self-love, and furnished with the same motives of belief, and the same foundation for their faith. Instead of building on a sandy foundation, they build upon a rock and have "the pillar and ground of truth," (1 *Tim.* iii. 15.) to support them, for which reason they are not to be shaken by all the specious arguments that human wit and learning are able to suggest. In hearing the pastors of the church, they hear Jesus Christ himself, who expressly says, (*St. Luke*, x. 16.) "He that heareth ye, heareth me; and he that despiseth ye, despiseth me; and he that despiseth me, despiseth my heavenly Father, who sent me." In obeying the ordinances of the church in matters concerning religion, they cannot go astray, since they hereby obey only the orders of Christ himself, who says, (*St. Matt.* xviii. 17.) "He that will not hear the church, let him be to thee as the heathen and the publican." Let us stop here, in silent raptures of astonishment, and briefly contemplate the spiritual beauty, incomparable advantages, and high prerogatives of the Church of Christ: She can never cease to be the true Church of Christ, nor fail in any of those sacred prerogatives with which Christ at first adorned her; she is always one Holy, Catholic, Apostolical, always preserves the precious deposit of faith pure and unvaried. Christ always animates her by his holy spirit; he always presides over her as her supreme invisible head, and "as the vine communicates nourishment to the branches," (*St. John*, xv.) so he communicates to the members of his mystical body, the church, the special influx of his gifts and graces, by the ministry he has established, and by the holy sacraments he has instituted, for supplying all our spiritual necessities, and for healing all the disorders of our souls, that "he might thus redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works." (*Tit.* ii. 14.) or, as St. Peter speaks, (i. 2, 9.) "a chosen generation, a holy nation, a purchased people." St. Paul assures us, that he died for this very purpose, to purify his church, and make

her holy. Christ loved the church, says he, (*Ephes.* v. 25.) and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water, in the word of life; that he might present it to himself a glorious church, not having spot or wrinkle, nor any such thing, but that it should be holy, and without blemish."

CHAPTER II.

THE APOSTLES BEGIN THE GREAT WORK OF THE CONVERSION OF THE WORLD, AND ESTABLISH A CHURCH IN THE CITY OF JERUSALEM.

The nativity of the Christian Church may be said to have taken its date from the descent of the Holy Ghost on the day of Penticost, or Whitsunday, for it was then that Jesus Christ infused, as it were, a soul into his mystical body, and endowed it with a vigorous principle of life and action. From this period his apostles being completely qualified by the miraculous effusion of the Holy Ghost, began to exercise all their respective functions and to exert their powers in governing and propagating his spiritual kingdom. They immediately proceeded to execute the commission given them by their Divine Master, when he ordered them to go and teach all nations, but to begin with Jerusalem and Judea. Peter, the prince of the apostles, and the visible head of the church, began the great work with courage and intrepidity. Inspired and animated by the Divine Spirit, he raised his voice, and preached boldly the divinity and resurrection of Jesus Christ before those very Jews, those Scribes and Pharisees, and those princes of the nation, who had put him to an ignominious death. He set before their eyes the enormity of their crime, and told them with a confidence, which no fear of torments or death could shake: "You have slain the author of life, whom God has raised from the dead, of which we are witnesses." (*Acts*, iii. 15.) Shortly before the pillar of the church trembled at the voice of Caiphas's servant-maid, says St. Augustine, and shamefully denied his Lord, and Master; but, O wonderful change! after the descent of the Holy Ghost, he fears no danger, dreads no torments, and values not the menaces of the whole Sanhedrim of the Jews. He openly reproaches them with the murder of their Lord and Messiah. He exhorts them to repent, and to become adorers of Jesus; and by his first sermon he converts three thousand souls to the Christian Religion. (*Acts* ii. 41.) His second discourse in the temple was followed by the conversion of five thousands more, who, being struck with wonder and amazement, embraced the faith, on seeing him work an illustrious miracle in favour of a lame beggar, who lay at the gate of the temple, called The Beautiful, unable to move without help; for Peter and John going into the temple at

three o'clock in the afternoon, to perform their devotions, this poor man, who had been a cripple from his mother's womb, fixed his eyes upon the two apostles, and craved an alms, whereupon Peter replied, that he was not possessed either of gold or silver, but that he would give him what he had, and forthwith commanded him, in the name of Jesus Christ, to rise and walk, taking hold of his right hand at the same time, and lifting him up. The poor man that instant leaped upon his feet, stood firm upon his legs, and walked joyfully with the apostles into the temple, giving thanks to God for the favour he had received by their means. Peter seeing the people amazed at the miracle instantaneously wrought before their eyes, seized on the favourable occasion to preach the mystery of the Cross to them, and to notify that Jesus is the promised Messiah and Saviour of mankind, and that "there is no other name under heaven given to men, whereby we must be saved."—(*Acts.* iv. 12.)

The Jewish Priests, Sadducees, and officers of the temple were so exasperated at the subject of his discourse, that they took Peter and John into custody, and presented them before the great council of the nation, which, after some deliberation, commanded the apostles to be silent for the future, and to be careful not to speak nor teach in the name of Jesus. But they were not to be terrified or intimidated by such menances: We leave you to judge, said they in reply whether it be right to hear you, rather than God; we cannot but speak the things which we have seen and heard. Death, in its most terrifying shape, was not able to deter them from discharging the sacred functions of their ministry. Far from being silent, they felt the invigorating effects of the Holy Ghost; they were filled with new courage, and preached the Word of God with confidence to the people, so that the multitude of believers in Jerusalem became every day more and more numerous.

Of all the Jewish sectaries who opposed their preaching, the Sadducees were the most violent: stung with envy to see the people so eager in embracing the doctrine of the gospel, they caused the apostles to be apprehended and cast into the common prison; but an angel of the Lord having opened the doors and led them out, they went next day to preach again to the people in the temple. An officer being immediately dispatched to summon them before the council, the apostles, ready to obey every order of the magistrates, that was consistent with their duty to God, made their appearance. The high priest reproached them with disobedience to the former orders, which had been given them, not to mention the name of Jesus among the people, not to disturb the public peace with any new doctrines. Peter answered in the same words as before, and observed, that when God commands one thing and man another, it never can be justifiable to obey men

preferably to God. The answer threw the council into a violent ferment; they swelled with rage; they stormed, and threatened the apostles with immediate death; when Gamaliel, a wise and prudent Pharisee, rose up to make them hear reason, and to calm their passions. With a soft and soothing eloquence he dissuaded them from acts of violence, and convinced them that they had no other measure to take than that of moderation; that if this new doctrine was the invention of men, it would of itself soon fall to nothing; but if it sprung from God, that it would be rashness in them to oppose it. They agreed to follow his advice, and to dismiss the apostles, after having scourged, and strictly charged them never to speak again in the name of Jesus. The apostles being thus acquitted, departed from the council rejoicing because they had been accounted worthy to suffer reproach for the name of Jesus. Their zeal was not damped by suffering. They preached daily in the temple; and from house to house ceased not to teach the faith and doctrine of Jesus Christ. With tongues of fire, and voices of thunder, they proclaimed the mysteries of the divine mercy and goodness to people of different nations, assembled then in Jerusalem. They displayed to them, in their native languages, the beauty and recompense of virtue, the riches of eternity, the baseness and folly of sin, the emptiness and vanity of the imaginary greatness and pleasures of the world, with such divine force as to drive the powers of hell before them wherever they went; to strike the oracles dumb, which the devil, to delude mankind, pretended to deliver by the mouth of the Pagan idols; and to beat down the spirit of pride, covetousness, and sensual pleasures, of which they found the world every where full. They delivered the great truths of salvation with undaunted courage, and quoted the divine oracles of the sacred Scripture with as much facility, as if they had made them the constant study of their whole life. They were inflamed with so ardent a desire that all men should know and love God's infinite goodness, that if they had a thousand lives they would have sacrificed them all with pleasure for the glory of God and their neighbour's salvation.

As they were constantly employed in preaching the word of God, and gaining over new converts to Christianity, they ordained seven deacons by the imposition of their hands, that they might not only take upon them the management of the temporalities of the faithful, but that they might also co-operate in the sacred functions of the ministry. The most eminent of these deacons was Stephen, who to a natural greatness of soul united an ardent zeal for the cause of God. Full of the Holy Ghost, he exerted the force of his divine eloquence in instructing the people in the knowledge of salvation. His enemies, unable to resist the wisdom and the spirit that spoke by his tongue, had recourse to violence, and rushing furiously upon him, they hurried him out of Jerusalem to a place

where they stoned him to death; a young man, called Saul, keeping their garments, whilst the executioners were hurling the stones at him. Stephen, in the mean time falling upon his knees, called most earnestly upon Jesus not to lay the sin to their charge, and when he had ended his prayer, and offered up his blood to God for those who spilt it, he slept happily in the Lord, and thus became the first martyr of the new law, who suffered death for the testimony of the doctrine of Jesus Christ. After the martyrdom of St. Stephen, a grievous persecution commenced against the church at Jerusalem, and a general consternation prevailed amongst the ministers of God's word. All, except the apostles, fled from the storm, and dispersed themselves through the country of Judea and Samaria. Their dispersion contributed to the propagation of the gospel, for they preached the word of God wherever they went, and received a great number of Schismatics and other converts into the pale of the church. It was on this occasion that the Samaritans were converted and babtized by St. Philip, one of the deacons, who having preached the gospel with amazing success through all the neighbouring cities, was admonished by an angel to go to the great road, between Jerusalem and Gaza, where he went, instructed, converted and babtized an Ethiopian Eunuch, one of the principal officers in the court of Queen Candace, and her high treasurer. St. Peter in the interim, wrought great wonders and many conversions among the Jews. He made his apostolical excursions through the country, and visited and confirmed his flock by word and example. Being informed that the Samaritans had been converted and baptized, and judging it necessary to confirm them against the terrors of persecution, he went with St. John to Samaria for this purpose. And no sooner did these two apostles lay their hands upon the new converts and pray for them, that they might receive the Holy Ghost, than they accordingly received the Holy Ghost. It was here that Simon, a noted magician observing the visible effects that ensued from the mysterious imposition of the apostles' hands, offered them money, if they would grant him the power of performing such wonders and conferring the Holy Ghost in the same manner. St. Peter, to show what a heinous crime they are guilty of who presume to barter spiritual things for temporal, immediately replied: "Keep thy money to thyself, and let it perish with thee, since thou hast wickedly thought that the gift of God may be purchased with silver." St. Peter went afterwards to Lydda, where he healed Eneas, a man, who, for eight years, had been confined to his bed by a palsy. At Joppe he raised to life a woman, called Tabitha, who was remarkable for her alms to the poor. It was at Joppe that St. Peter was called by divine appointment, and instructed by a mysterious vision to communicate the faith to the Gentiles in the person of Cornelius, a Roman centurion who was

remarkable for his piety to God, and his alms-deeds to the poor. Cornelius, residing then at Cæsarea, the capital of Palestine, was on his part admonished by an angel to send for Simon, surnamed Peter, who accordingly made no difficulty of going to Cæsarea, where, after explaining the doctrine of Jesus Christ to the virtuous centurion and his family, he had the consolation of seeing them inspired by the Holy Ghost, and endowed with the miraculous gift of tongues, which determined the apostle to baptize them upon the spot.

The conversion of Saul afforded also great consolation and joy to the church. St. Augustine ascribes it to the prayers of St. Stephen for his persecutors. "If Stephen, says he, had not prayed, the church would never have had St. Paul." He was one of those, who combined to murder St. Stephen, and by keeping the garments of all who stoned that holy martyr, he is said, by St. Augustine, to have stoned him by the hands of all the rest. He was a denizen of Tarsus, the capital of Cilicia, instructed at Jerusalem in the strictest observance of the Law of Moses, and a most scrupulous observer of it in every point. Not satisfied with having signalized his zeal in the persecution at Jerusalem, he breathed nothing but blood and slaughter against the disciples of our Lord. By the violences he committed, his name became every where a terror to the faithful. In the fury of his zeal he applied to the Sanhedrim for a commission to take up all Jews at Damascus who confessed Jesus Christ, and bring them bound in chains to Jerusalem, that they might serve as public examples for the terror of others. But God was pleased "to show forth on him his patience and mercy," and changed him, in the very heat of his fury into a vessel of election, and a most illustrious instrument of his glory: he was almost at the end of his journey to Damascus, a city of Cœlesyria, when about noon, he and his company were on a sudden surrounded by a great light from heaven, brighter than the sun. They all saw the light, and being struck with amazement, fell to the ground; then Saul heard a voice speaking to him in the Hebrew tongue, "Saul, Saul, why dost thou persecute me?" Christ said not, Why dost thou persecute my disciples, but "me;" for it is he, their head, who is chiefly persecuted in his servants. Saul answered, "Who art thou, Lord?" Christ said, "Jesus of Nazareth, whom thou persecutest." "It is hard for thee to kick against the goad," (*Acts*, ix. 5.) to contend with one so much mightier than thyself. By persecuting my Church, you make it flourish, and only hurt yourself. This mild expostulation of our Redeemer, accompanied with a powerful interior grace, strongly affecting his soul, cured his pride, assuaged his rage, and wrought at once a total change in him; wherefore, trembling and astonished, he cried out, "Lord, what wilt thou have me to do?" What to repair the past? What to promote your glory?

I make a joyful oblation of myself to execute your will in every thing, and to suffer for your sake afflictions, disgraces, persecutions, torments, and every sort of death. The true convert expressed this, not in a bare form of words; nor with faint, languid desires; nor with any exception lurking in the secret recesses of his heart; but with an entire sacrifice of himself, and an heroic victory over the world, with its frowns and charms; over the devils, with their snares and threats; and over himself, and all inclinations of self-love, devoting himself totally to God: a perfect model of true conversion, the greatest work of Almighty Grace! Christ ordered him to rise and proceed on his journey to the city, where he should be informed of what he required from him. Christ might as easily have instructed him immediately by himself, but, as St. Augustine observes, he sent him to the ministry which he had established in his church, to be directed in the way of salvation by those whom he had appointed for that purpose. He would not finish the conversion and instruction of this great apostle, but by remitting him to the guidance of his ministers showing us thereby, that it is his divine will that a due respect be paid to those powers, which he has established upon earth, and that all who desire to serve him, should seek his will by listening to the pastors of his church, whom he has commanded us to hear and whom he has sent in his own name, and appointed to be our spiritual guides. So perfectly would he abolish in his servants all self-confidence and presumption, the source of error and illusion. The convert, rising from the ground, found that, though his eyes were open, he saw nothing; this corporal blindness being an emblem of the spiritual blindness in which he had lived, and giving him to understand that he was henceforward to die to the world, and learn to apply his mind totally to the contemplation of heavenly things. His attendants took him by the hand and conducted him to Damascus, where he remained blind for three days, without eating or drinking the whole time. After this time of probation and interior trial, which he doubtless spent in bewailing his past blindness and false zeal against the church, a certain disciple of distinction in Damascus, called Ananias, being admonished by our Lord in a vision, layed his hands on Saul, saying to him, Brother Saul, the Lord Jesus, who appeared to thee on thy journey, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. Immediately something like scales fell from his eyes, and recovering his sight at the moment, he rose up, was baptized, and took some refreshment. He remained some few days with the disciples at Damascus, and began immediately to preach in the Jewish Synagogue that Jesus was the Son of God, to the great astonishment of all that heard him, and that knew that he came to persecute the very doctrine which he now so strenuously supported. The Jews, unable to withstand his arguments

and yet unwilling to embrace his doctrine, sought to take away his life; and though he would have been happy to seal the truth by the effusion of his blood, yet in hopes of reserving himself for some greater good, by labouring for the salvation of others, he permitted his friends to let him down the walls of the city of Damascus in a basket by night, and thus he escaped out of the hands of his enemies. In about three years after his conversion, which he spent in Arabia, preparing himself for the apostleship of the Gentiles, he was introduced by St. Barnabas to St. Peter and St. James at Jerusalem, and admitted there amongst the disciples of Jesus Christ. But his great zeal, which would not suffer him to remain either silent or inactive, soon drew upon him a persecution, which must have ended in his death, had not his brethren prevented it by sending him away to Cæsarea and Tarsus. He was afterwards called by the name of Paul, as it is supposed from the surname of the illustrious proconsul Sergious Paulus, whom he converted to the Christian religion.

CHAPTER III.

THE GATES OF THE CHURCH ARE OPENED TO THE GENTILES, AND THE APOSTLES ANNOUNCE THE HAPPY TIDINGS OF SALVATION TO DIFFERENT NATIONS.

THE manifold benefits which the Saviour of the world came to confer on mankind, were first offered to the Jews, but the great body of that carnal and stiff-necked people being professed enemies of Christ, openly rejected the doctrine of the apostles. The light of the gospel passed therefore from them, and was transferred to a people that was sitting in darkness, and in the gloomy shades of death. The mystery of the vocation of the Gentiles began then to be accomplished, and it appeared that God was not a respecter of persons, and that he excepted none from his mercy, but out of his pure bounty called all to partake in the grace of eternal life, of whatsoever nation they might be by descent or birth. It began to be known that his covenant was no longer annexed to a certain race of people, but was to be communicated to all nations by a spiritual regeneration; and that the true Israelites were not only the children of Abraham according to the flesh, but the imitators of his faith, and the children of the promise, whether Jews or Gentiles, who seek sincerely to please God by faith and good works. Hence the apostles spread over the globe, each of them, like the angel mentioned in the Apocalypse, flying with his gospel through the air, as the spirit guides him. Fired with zeal, they resolve to communicate the divine flame, with which their hearts burned, to the remotest countries, and to spread the happy tidings of salvation to the very boundaries of the earth. The won-

ening world is roused by the thunder of their voice. The most barbarous nations are tamed and civilized. The most populous and renowned cities hear their divine eloquence with raptures, and the temples of the devils fall to the ground at the sound of their words, as the walls of Jericho fell at the sound of the trumpets of Israel. To each of them was assigned a part of the world for the principal theatre of their apostolic labours, by which means God, who before was scarce known out of Judea, and even there ill-served, was through them, in a few years, honoured and adored all over the East and the South, and the different regions of the known world, which made St. Paul apply to them the following words of the Royal Prophet, (*Ps.* xviii.)—"Their sound went forth into all the earth, and their words into the ends of the world." It was by preaching, and not by writing, that they propagated the Christian Religion, and gained over thousands of souls to the Lord: Christ having given them no commission to write the gospel, but to preach and teach it. Several of them wrote nothing; nor did Christ himself commit any part of his doctrine to paper. Those who wrote the different parts of the New Testament, never converted any person or nation by their writings, but first converted them by word of mouth, and then wrote occasionally, not with a design to leave a complete abridgement of the Christian Doctrine, but to exhort and comfort them, and to adjust their faith in some controverted points. St. Matthew wrote his gospel about the year of Christ 42, in the Syro-Chaldaic language, to satisfy the converts of Palestine. St. Mark, the disciple of St. Peter, wrote his gospel in Greek, at Rome, about the 43d year of our Lord, by the persuasion of the faithful. St. Luke, the disciple of St. Paul, wrote his gospel in the Greek tongue, about the year 53, and the acts of the apostles in the year 63, in opposition to some false histories. St. John wrote his gospel at Ephesus, about the year 98, at the request of the bishops of Asia, to refute the blasphemous errors and heresies of Cerinthus and Ebion. The rule of faith, by which the true believers were directed in the apostolic age, and instructed in the practice of all christian duties, was the living voice of the pastors of the church, and not the dead letter of the scriptures, which the generality of mankind, perhaps not one in some thousands, could make use of in those days, as very few then learned to read, and as there were but written books in the world, until the art of printing was invented about fourteen hundred years after the days of Christ and his apostles.

Immediately after the ordination of St. Paul and St. Barnabas, they both set out together, and preached with such unwearied zeal and amazing success, that they brought over to the faith innumerable multitudes, of Jews and Gentiles, by their ministry. The zeal of St. Paul seemed to quicken, as he advanced in his

apostolic labours. The more he was persecuted, and the more he suffered, the more his heart was on fire. The glory of God, and the salvation of souls, were the only objects that occupied his thoughts. He allowed himself no rest, but travelled from province to province, from one island to another, braving every danger by land and by sea. He employed twenty-five years in announcing Jesus Christ through all the different states of Greece, and in the various provinces of Asia-Minor, Syria, Cilicia, Phrygia, &c. The gift of miracles was so conspicuous in him, that even the handkerchiefs and aprons which had touched his body, healed the sick, and put the infernal spirits to flight. He founded numerous churches, particulary in the great cities of Philippi, Thessalonica, Beræa, Athens, Corinth, Ephesus, Colossa, Galatia, Crete; &c. and wherever he founded any local and particular church, he took care to ordain and appoint a bishop, priests, and deacons, to rule and govern it, according to the form of government established by Jesus Christ. Thus he ordained Timothy, bishop of Ephesus; Titus, bishop of Crete; Dionysius, the Areopagite, bishop of Athens, &c. that they might govern their respective churches, and keep up a lawful succession of pastors, by stirring up the grace of God, and communicating to others, after them, the spiritual powers of the priesthood, which they had received by the imposition of his hands. *(2 Tim.* i. 6.)

In like manner the rest of the apostles planted local churches in all considerable cities, and ordained bishops to govern them. They preached the gospel with indefatigable zeal wherever they went, and they had the consolation to see their labours crowned with wonderful success. St. Andrew, brother to St. Peter, preached in Scythia, Thrace, Epirus, and Achaia. St. James the Greater, brother to St. John the Evangelist, preached in Judea. St. John preached in Lesser Asia. St. Thomas preached in Parthia, and other Eastern nations. St. James the Lesser, brother of St. Jude, preached in Judea. St. Philip preached in the two Phrygias, and in other provinces of the East. St. Bartholomew carried the gospel into India, amongst the Brachmans, and in the latter part of his life preached in the Greater Armenia. St. Matthew preached the faith in Ethiopia, Parthia, and Persia. St. Jude or Thadæus, brother to St. James the Lesser, preached in Persia, Arabia, Mesopotemia, and to the people of Edessa. St. Matthias, after labouring zealously in Judea, preached in the countries bordering on the Euxine and Caspian Seas.

St. Peter spent seven years in preaching over a great part of Lesser Asia, and in settling Christianity in Pontus, Galatia, Cappadocia, and Bithynia. He preached for a considerable time in Jerusalem, until that church, which first gave birth to Christianity, and which sprung from him and the rest of the apostles and disciples, became very considerable, and was settled upon a very

respectable footing. It was already composed of persons of every sex, age, and condition, when St. Luke wrote the Acts of the Apostles. "The Lord adding daily to the church such as should be saved." (*Acts* ii. 47.) St. Peter, in particular, wrought so many illustrious miracles there, that the inhabitants of the country and cities round about Jerusalem flocked to him from every side, and brought their sick into the streets, and laid them on beds and couches, that the shadow at least of this great apostle might reach them, as he passed along, and heal their infirmities. Herod Agrippa, at the instigation of the Jews, caused him at length to be apprehended and imprisoned under a strong guard, designed to put him to death. The faithful were in the deepest consternation at the disastrous event, rightly judging, that the welfare of the flock was closely connected with that of the pastor, and therefore day and night did they send up their most fervent prayers to heaven for his deliverance. The Almighty graciously heard their petition, and delivered his apostle on the very night that preceded his intended execution. Bound with two chains, he lay asleep between two soldiers in the prison, perfectly resigned within himself, either to life or death, when an angel of the Lord came with great brightness to the place, and, striking him on the side, said, arise quickly. That moment the chains fell off from the apostle's hands; he speedily arose put on his sandals, threw his garment round him, and followed the angel through the first and second ward, till they came to the iron gate, which of itself flew open at their approach; and thus the Sovereign Disposer of all things here below set bounds to the power of a tyrant, and miraculously rescued his apostle out of his hands."

St. James the Elder, being appointed the particular bishop of Jerusalem, St. Peter removed his apostolic see to the city of Antioch, the capital of Syria and of all the East, where the followers of Christ's doctrine were first distinguished by the name of Christians. They increased there amazingly, and formed a very numerous church, of which St. Evodius and St. Ignatius were the first bishops after the removal of St. Peter from Antioch to Rome; for this zealous apostle, not content with founding the two great churches of Jerusalem and Antioch, resolved to set up the standard of the Cross of Jesus Christ in the very metropolis of the world. Hence he went to Rome in the year of our Lord 42, being the second year of the reign of the Emperor Claudius, and planted a very flourishing church in that city, which he chose for the chief seat of his labours, and made his own particular see, and in that quality the capital of Christendom, and the first and most eminent of all other particular churches, on account of the authority and pre-eminence of its chief pastor. "The faith of the Church of Rome was spoken of throughout the whole world." (*Rom.* i. 8.) Even some time before St. Paul had arrived there,

for he never had been at Rome when he wrote his epistle to the Romans (in the year 57), as appears from his own words, *(Rom.* i. 13, and xv. 22;) and when he arrived in Italy, and was on his way to Rome, he had the pleasure to meet numbers of the faithful, who embraced him with open arms.

However, though the Church of Rome was in a very flourishing condition before the arrival of St. Paul, it made such acquisitions by the labours and preaching of this apostle, that he is considered, jointly with St. Peter, a principal founder of it. Hence, St. Irenæus, in the following century, calls the Church of Rome "the greatest and most ancient church, founded and established by the two most glorious apostles, Peter and Paul." *(lib.* iii. 8.) Divine Providence, which had raised the Roman Empire for the more easy propagation of the gospel in many countries, was pleased to fix the fortress of faith in that great metropolis, that it might be easily diffused from the head into all parts of the universe. Nothing can be more incontestible in history than that St. Peter was the founder and first bishop of the see of Rome. In this the concurring testimony of all the ancient Christian writers down from St. Ignatius, the disciple of this apostle, is unanimous. Eusebius, the parent of church history; St. Jerom; and the old Roman calendar, published by Bucherius, say, that St. Peter held the see of Rome twenty-five years, though he was often absent upon his apostolic functions in other countries, where he visited the faithful, like unto a general who makes his rounds, says St. John Chrysostome, to see if all things are every where in good order. It is not to be doubted but he preached the gospel over all Italy, as Eusebius, Rufinus, and others assure us; for though he and several of the apostles chose particular sees for themselves, among the churches which they founded, nevertheless they did not so confine themselves to single cities, as to forget their universal commission of preaching to all nations, except that St. James fixed his residence at Jerusalem, for the sake of the Jews.

From Rome Christianity was soon spread through all the regions of the West, and through all the provinces of the Roman Empire. It was from Rome that St. Peter wrote his two epistles to the converts he had made during the seven years that he was bishop of Antioch. He, indeed, calls that city Babylon, as St. John also does in the Apocalypse, because Rome was then the chief seat both of the empire and of Pagan idolatry, as formerly Babylon had been; but as Babylon in Chaldea was at that time nothing but a heap of ashes, the best interpreters by Babylon understand heathenish Rome. It was also from this city that St. Peter sent his disciple, St. Mark the Evangelist, to found the great church of Alexandria, the capital of Egypt, and then the second city in the world, with several other churches in Lybia and

Pentapolis. Among the disciples of St. Peter who helped to propagate the Church of Christ in the West, one of the most renowned was St. Apollinaris, who founded the church of Ravenna. Seven other disciples were ordained bishops, and sent to found churches in Spain, viz. Torquatus, Ctesiphon, Secundus, Indaletus, Cæcilius, Hesychius, and Euphrasius. St. Polycarp, the disciple of St. John the Evangelist, was ordained bishop of Smyrna. By the angels of the seven churches in Asia, mentioned in the Apocalypse, are meant the seven bishops who governed those sees. All those local and particular churches were linked together in the same communion, with due subordination, and by this means they only composed "one Catholic Church, one mystical body, one sheepfold under one shepherd, and one visible head." They all persevered in the doctrine of the apostles, and believed and taught all the divine truths revealed by Jesus Christ, as they had received them from the apostles, and from their disciples and successors, who were regularly called, ordained, and authorized by them, and to whom they communicated the same necessary powers, which they had received from Jesus Christ, to govern the church that he had purchased with his blood, and, according to their example and instructions, to revive, carry on, and perpetuate an hierarchy and lawful succession of pastors, co-operating in the great work of the ministry to the end of time, for the salvation of souls; for as in a temporol republic no person is to usurp the reins of government, or to thrust himself into the functions of public power, unless he be duly authorized and deputed thereto, so in like manner no one is to intrude himself into the pastoral office, or presume to exercise the sacred powers of the priesthood in the spiritual kingdom of the church, unless he be called to that high office, and be ordained and lawfully sent. Even St. Paul and St. Barnabas, though immediately called by heaven, could not exercise the functions of the priesthood until they were ordained and sent by the pastors of the church, as appears from *(Acts* xiii. 3.*)* which plainly shows the necessity of a lawful mission, and how little credit is to be given to new gospellers, "who do not enter into the sheepfold by the door," *(St. John* x. 1.*)* but come of their own accord, and by their own private authority, like the false prophets in the Old Law. "How can they preach, unless they be sent?"—*Rom.* x. 15.

CHAPTER IV.

THE STUPENDOUS PROGRESS OF THE CHRISTIAN RELIGION, AND THE HAPPY FRUITS IT PRODUCED IN THE WORLD.

Jesus Christ had foretold that his gospel should be preached over all the world, and that after his death he would draw all things to himself, when he would be exalted from the earth, and

fastened on the cross. He had compared the preaching of the gospel, in its weak beginning, to a grain of mustard seed, which, from the least of all seeds, grows to such an height as to surpass all the other shrubs. *(Matt.* xiii.) He had also compared it to a little leaven, which being hid in the dough, spreads through the whole mass, and changes its nature by imparting its own qualities. To see his predictions accomplished, and to be convinced that the establishment of his church was a divine work beyond the reach of the least suspicion or possibility of error or imposture, we need but consider the amazing rapidity and success with which the Christian religion was embraced and propagated all over the known world, by instruments and means in themselves so weak and inadequate to the undertaking. In the first place, all human considerations conspired against Christianity: No doctrine could ever be less calculated to meet with any reception or encouragement in a world that was strangely attached to an old religion, settled and confirmed by a long prescription of many ages. The Christian religion thwarted all the darling inclinations of nature, and tended directly to pull down the pride of the understanding, and of the heart, by proposing mysteries that appeared almost incredible, and by commanding things that seemed impracticable. It preached a God made man, rejected and put to death by his own people. It declared war against idolatry and superstition; and was entirely opposite to the received maxims and prejudices of the world. It taught self-denial and mortification, and inculcated the necessity of loving even our professed enemies, of doing good to them that heat us, and forgiving, from our hearts, all injuries and affronts. It recommended a contempt of what is generally admired, and inforced the obligation of being humble in our own eyes, of flying the applause of men in the performance of good works, and seeking in all things the honour and glory of God. In short, it counteracted the favourite passions of mankind, and absolutely required a virtuous life in all its professors. Nevertheless, these new maxims, these self-denying principles, these sublime mysteries of the gospel were universally embraced, adopted, and established, with such speed and success, that we must here acknowledge the finger of the Most High, and confess that the conversion of the world to the Christian religion was one of the most stupendious and the most evident of miracles.

This success was the more astonishing, as the instruments chosen by Jesus Christ for this great design, were seemingly unequal, disproportionate, and unfit for laying the foundation of such a structure as the planting of his church upon the ruins of Paganism and the destruction of the Jewish Synagogue: Twelve poor fishermen by trade, without either power, interest, or credit to favour so great an undertaking. They had no riches to bribe men into their religion, no armies to force them to it, no learning to

impose upon them, no politics to over-reach them, no rhetoric to recommend their cause by studied and and eloquent discourses. They were not possessed of those natural endowments, which might make impression on their hearers, and conciliate their minds to a new doctrine. They were men chosen from the lowest conditions of life, destitute of all human succour, and without the advantages of education. Men, who, by the obscurity of their birth and by their natural pusillanimity, were accustomed to tremble before people in power, and whom Christ himself compared to "sheep in the midst of wolves." Yet it was by instruments and means in themselves so weak, that the predictions of Christ, relative to the success of the gospel and the propagation of the Christian religion, were speedily and most wonderfully accomplished. After the Holy Ghost had shed his beams upon them, they were instantly changed into other men. They were inspired with such a spirit of zeal, and such supernatural force of elocution, as was not to be resisted. They entered the lists against troops of sophists, orators, and philosophers, and combated the false maxims of Pagan antiquity. They confuted, confounded, and triumphed over the proud scholars of Plato's academy, of Aristotle's lycæum, and of the porticos of the Stoics. They were endued with an intrepidity which no torments could subdue, nor death intimidate. They received a spirit of heavenly knowledge and light, a spirit of sanctity and charity, a spirit of fortitude and strength, which enabled them to bear down the eloquence and learning of the philosophers and sages amongst both the Jews and Gentiles, and to triumph over the combined oppositions of the kings and powers of the earth. So powerful was the Spirit of God, which enlightened their understandings, and spoke by their mouths; and such was the evidence of their testimony, confirmed by innumerable miracles, and by the heavenly temper and sanctity which their words and actions breathed, that it was impossible for the most obstinate infidel to harbour the least suspicion of human contrivance. The miraculous powers with which they were vested from above, were, I may say, the credentials of heaven, that indicated the truth of their doctrine, and stamped on it the seal of divine attestation in the brightest characters. This made Picus of Mirandula say, "If I could be deceived in thy faith, thou alone, O Lord, must have been the author of my error, so evident are the marks of thy authority which it bears." This also made St. Augustine say *(lib. 22. de Civ. c. 8.)* "Whoever still asks for miracles, before he will be induced to believe the gospel, is himself a prodigy of incredulity, who will not believe such a doctrine, which he sees the whole world has been compelled by clear conviction to believe."

To all who sincerely seek after truth, it is evidently a pillar of light; and if to the perverse it is sometimes turned into a cloud

of darkness, it is because the beams of this sun, though most bright and piercing, become impervious to their pride and passions. No sooner did the Christian religion make its appearance, than it began to lay open to view the errors to which mankind had been enslaved, and to draw the veil of ignorance which had overshadowed human reason. It diffused the good odour of the Christian virtues, of meekness, and humility on all sides, and warmed the hearts of sinners by its divine flames. It united Jews and Gentiles, people of different countries, humours, manners, and interests, in the bonds of fraternal love. It associated together in the same fold, lions, bears, wolves, and tigers, with the sheep and the lambs, as the prophet Isaiah had foretold with astonishment. It joined in the same communion men of different nations, who had been insatiable as wolves by avarice; furious as tigers with anger, revenge, and jealousy; crafty as bears by dissimulation and hypocrisy; haughty and incontroulable as lions by ambition and pride. It perfectly extinguished these passions in the breasts of the first believers, and transformed into lambs the furious wild beasts who had torn in pieces the innocent Lamb of God; and who had glorified before in destroying their fellow creatures. Was any thing but a divine hand able to work such a wonderful change in the world, and to strike such an heavenly concord out of such a jarring discord of complexions, constitutions, and interests? Such were the happy fruits that the Christian religion produced in the infancy of the church. A new people was formed, and a new sacrifice and pure oblation, foretold by the Prophet Malachy, began to be offered in every place. "The wild olive tree, as St. Paul speaks, *(Rom.* xi. 16.*)* was grafted into the good olive tree, in order to partake of its root and fatness." The Gentiles were united in spirit to the converted Jews, and made with them one tree, one body, one people. Thus, they entered into the flock of Abraham, became his children by faith, and partook of the promises which had been made to him. "The multitude of the believers, says St. Luke, *(Acts* iv. 32.*)* had but one heart and one soul." The very Heathens themselves admired the perfect union and harmony they lived in, and, as Tertullian informs us, were often heard to say, with surprise: "See, how the Christians love each other." They learned from the example of their teachers so perfect a spirit of disinterestedness, contempt of the world, and thirst after eternal goods, that they lived in common, and retained no possessions which were not devoted to the service of the community. The cold words "mine and thine," by which charity is often extinguished among men, were unknown to them. They had no desire of riches, but such as were spiritual. They knew no other ambition than to serve and to be subject to all in Christ. They were so perfectly disengaged from the transitory things of this life, that the rich sold their es-

sates, laid the price at the feet of the apostles, and consecrated it to God, that it might be equally distributed to such as were indigent, no one looking upon what he possessed as belonging to himself more than to his neighbour. A rigorous judgment befel Ananias and Saphira his wife, for having avariciously and secretly retained to themselves a part of the money they had received for a field they had sold: they hypocritically pretended to resign the whole price to the public use, and told a lie to the Holy Ghost, in the person of his ministers; wherefore, St. Peter having reprimanded them for their fradulent proceedings, and for the breach of the vow and promise they had made to God, the husband first, and afterwards the wife, fell down dead at his feet. The faithful, greatly alarmed at this melancholy disaster, "persevered in the doctrine of the apostles, in prayer, and in the communion of the breaking of bread," (*Acts* iv. 42.) that is to say, in the participation of the holy mysteries of the divine Eucharist. Their humility, simplicity of heart, meekness, patience, and other virtues, were such, that, to use the expression of St. John Chrysostom, they seemed to be transformed into angels. They were not swayed by passion, nor led astray by private views: Their chief concern was to serve and honour God by the pious exercises of religion. They appeared, by the sanctity of their conduct, to form a new community, entirely different from the rest of mankind; and they practised such transcendent and heroic virtues as before were deemed impossible. Some, who were called Ascetics, renounced all the pleasures of the world, and entered into courses of the severest austerities of mortification, fasting, and self-denial, after the example of St. John the Baptist and the Prophets. Others, in imitation of the apostles, who recommended virginity, and who, from the commencement of their apostleship and vocation to the ministry, had embraced a state of perpetual continency, consecrated themselves to God, by vows of chastity, (*Acts* xxi.) and led a life entirely new, entirely interior, and entirely spiritual. They employed their time in heavenly exercises, in hymns and canticles of praise and thanksgiving, says St. Ambrose, in contemplating the perfections of the supreme Being, in meditating on his bountiful dispensations to mankind, and in aspiring after that state of bliss which they hoped to succeed to after this present life. Even they, who before had been slaves to voluptuousness, and victims of their passions, became, on a sudden, chaste and temperate, meek, and humble of heart, as soon as they were baptized and confirmed by the imposition of the hands of the apostles. They were filled with the Holy Ghost, and changed into Christians eminent for their piety and other heroic virtues. It is impossible to enumerate the instances of the rich that impoverished themselves to relieve the poor; of the poor that preferred poverty to riches; of the virgins that imitated upon earth the life of angels; of the

penitents who embraced the rigours and austerities of penance and mortification with greater ardour than others did pleasures; or of the charitable pastors, who made themselves all things to all men, ever ready to bestow upon their flocks not only their watchings and labours, but their very lives. Multitudes of converts, charmed by the examples of such shining virtues, flocked every day to the standard of Jesus Christ, and were incorporated in his Church. These were the precious fruits that the gospel then brought forth, and it was thus that the infancy of the church was decorated with the highest ornaments of religion, and its divine origin was demonstrated by the edifying lives of the primitive Christians. This was truly the age of Christian perfection, and in it the Lord was pleased to set up the most eminent models of all the virtues human nature is capable of, that the world might see the power of his grace and the excellence of his doctrine, and that all future ages might have before their eyes a specimen of a religious life, and illustrious examples of perfection, for their encouragement and emulation.

CHAPTER V

THE NECESSITY AND EXCELLENCY OF THE CHRISTIAN RELIGION, EVINCED FROM THE DEFECTIVE SYSTEMS OF PAGAN PHILOSOPHY.

When the light of the gospel appeared on earth, it dispelled the darkness of Paganism and superstition, and discovered by its native lustre the imperfection of all the systems of doctrine and precepts of morality laid down by the philosophers of antiquity, for the conduct of life, and held in admiration for many ages; much after the same manner that, when the great luminary of the day comes forth, the light of the stars of the firmament which strike us with their lustre, and shine with advantage in the night, begins to fade and banish out of sight. We admire in the writings of Plato, Seneca, Tully, Plutarch, Marcus Aurelius, and other Heathen philosophers, many excellent dictates and precepts of morality. To wear quite out the knowledge of virtue and the image of God originally stamped on the rational soul, has been beyond the power of the vices of men or the malice of devils. It was an effect of the Divine Goodness, that the traces of this image should be preserved amidst the ruins that followed the defection of man from his Creator, that he might always have some knowledge of evil, and be condemned by the testimony of his own conscience, if he sinned, and that by these helps he might apply himself to know and seek God, and discover the conformity of his most sublime revealed law with the law of reason Nevertheless, how imperfect and insufficient a guide reason alone is, in the path of perfect morality, and how much it stands in

need of the superior light of revelation, is manifest, because religion alone can point out the remedy and true cause of our spiritual wounds and corruption, and both teach us and conduct us to our last end. Reason alone tells us, indeed, that we should adore God, that we should love him, and pay him an interior worship; but the bare light of reason does not sufficiently instruct us in the nature of this adoration, of this love and worship which God requires of us, or in the consequences that result from the practice of them: it was necessary to receive information on these objects from a revealed religion; it is it that points out to us the origin of our duties, in the positive will of God; the detail of them in his commandments and prohibitions; the motives for the observance of them in his supreme dominion, in our relations to him, and in his promises and threats; the means which enable us to observe them, in the supernatural helps which God offers us—in the sacraments, which are the channels of them—in prayer, which obtains them—and in vigilance, which guards and preserves them. Our reason is confined: it is with great difficulty that it acquires the knowledge of those truths, which it is of the greatest importance to know—a supernatural revelation was wanting to enlarge its lights. Our reason is uncertain: it finds unanswerable difficulties in the most evident dogmas—A revelation was necessary to dissipate its doubts. Our reason is slow in its progress: it stands in need of study, meditation, and researches; few men are capable of these, and almost all are taken up with other concerns—it was necessary that revelation should place truth within the reach of every one, as every one is equally interested in knowing it. Our reason is weak in its efforts: although it is sensible of the advantage of virtue, it is turned aside from it by the passions; man must therefore be engaged to practice it by a powerful interest, the fear of punishment and the hope of reward.—Revelation, therefore, was necessary to render the knowledge of truth more clear, more enlarged, more certain, more common, and more efficacious.

The experience of many ages, before the divine dispensation, is sufficient to show that human reasoning is too weak, without the assistance of the superior light of revelation, even to direct us safely in all the paths of moral virtue. In the present depraved state of human nature, It may be compared to a weak glimmering light in a dark night, which rather serves to show a traveller that he is wandering out of the road, than to direct him in the right way. If too confidently followed, and if relied on in things beyond its sphere, it easily leads astray. Even in many points, in which it is given to be a guide, it is often eclipsed by the passions, and becomes liable to errors. Aristotle, the most comprehensive genius of antiquity, relying too much on it, fell into many glaring errors, which several heretics of the first age adopted against

the gospel, on which account he is called by Tertullian "the Patriarch of Heretics." Many other philosophers were remarkable for the strength of their genius and learning, and yet they never were able, by the force of their reason and study, to attain a knowledge of the great supernatural truths of eternity, as these truths do not fall under the senses and reason, so as to be examined or investigated by them. Unaware of the weakness of human reason, unassisted by revelation, they, indeed, imagined that they could attain to wisdom by the sole strength of reason, but this dangerous persuasion alone was sufficient to lead them into many extravagant and gross errors. What contradictions do we not meet in their doctrines? What prejudices? To how many vices did they not give the name of virtues? How many crimes did they not canonize? What gross mistakes, even about the Divinity itself and the Sovereign Good did they not commit? Varro relates more than 280 different opinions on that single article; some, with Epicurus, teaching that it consisted in voluptuousness; others, with the Stoics, placing it in virtue; others, with the Peripatetics, making it consist in knowledge, &c. Thales, the prince of naturalists, being asked by Crœsus what God was, put off that prince from time to time, saying: "I will consider on it;" a question which the most illiterate Christian could easily resolve. Plato, indeed, is remarkable for several noble sentiments on the attributes of the Deity, particularly on his Providence; and his doctrine on the rewards and punishments in a future state, is really admirable; but in his travels through Egypt and Phœnica he learned many traditional truths delivered down from the patriarchal ages. The lessons and maxims found in the Enchiridion of Epictetus, and in the Meditations of Marcus Aurelius the philosopher, are truly sublime; but these practical treatises are rather vain-glorious boasts, or high flights of eloquence, than suitable antidotes against the most dangerous vices. Such empty exclamations on the beauty of virtue cannot subdue or regulate the heart of man, or restrain the sallies of his passions: it is only in the Christian religion that we find and possess this true wisdom. It is it that teaches us the great mysteries of our redemption, and applies to our souls the remedies of our justification, and the means of salvation. It is religion that teaches us to love God with our whole heart, and above all things. It is religion that directs us to love our neighbour, even our enemies, in God and for God. It is religion that guides us to seek the glory of God, and not our own; to please him, and not ourselves; to refer ourselves, and all that we do, to him, as to our first beginning and last end; and to place our true happiness in the eternal enjoyment of him, and not in any of the perishable things of this transitory life. These glorious ends of charity and universal benevolence are not attainable on any other but the principles of religion.

The beauty of the Christian morality and the sanctity of its faithful professors appear no where to greater advantage than when they are contrasted with the imperfect systems and false virtues of the most famous sages of the Heathen world. The very best of them were strangers to the first lessons of Christian morality. They knew not the name, much less the practice of humility, though this virtue is nearly allied to truth, which they pretended to pursue. In all the lessons which they gave against vice, they only taught men to sacrifice the lesser passions to the greater, or to a more refined self-love, pride and vain glory. The ultimate end, which they proposed, went no farther than their dear selves, and their own interest and glory, or at most the good of virtue in itself, without any reference to God, or to his eternal rewards or punishments. If in many of them we admire great examples of zeal for justice, of temperance in prosperity, of patience in adversity, of generosity, of courage and the like; these were often shadows and phantoms, that dazzled and imposed on the eyes of men, rather than real virtues, because as they sprung from a principle of vanity, or at least were tainted with a more refined pride and vain-glory, they were vitiated by a bad intention and infected with the poison of their origin, as waters, which come from a poisonous spring, retain their malignant quality, through whatever delightful channels or groves they may happen to pass. Hence, St. Jerome calls the ancient philosophers animals of fame, who basely drudged for the breath of the people. Tertullian also calls them traders in fame. Where is the similitude, says he, between a Philosopher and a Christian? a disciple of Greece and of Heaven? a trader in fame and a saver of souls? between a man of words and a man of works? *(Apol.* xlvi.) The Pyrronians, the Sceptics, and Academics had nothing else in view but to puzzle the other sects, and to ensnare them with their subtle sophisms. The Stoics were inaccessible to all the feeling of humanity. One cannot read without astonishment the number of temples that Greece was filled with, and the prostitutions that were established there for the worship of Venus. Solon erected at Athens a temple to the honor of that goddess, and the gravest of their philosophers forbad drinking to excess if it was not on the feast of Bacchus, and to the honor of that false god. They were sensible that there was another God, very different from those whom the vulgar adored. Yet, Seneca, Socrates, Cicero, &c. with all their learning fell into such gross absurdities, that they themselves basely worshipped and sacrificed to stocks and stones with the vulgar. Seneca, a native of Cordova in Spain, and the son of a Roman knight, is justly admired for the compass of his learning, the liveliness of his imagination, the elevation of his thoughts, and the many excellent lessons of moral virtue, which are delivered in his works. His great abstemiousness and some

other virtues are justly commended. But if we inquire into his conduct, we shall find his virtue tainted with pride, and even fall short of that of a moral Heathen. His immense riches, his stately palace and villas, his most sumptuous furniture, in which he himself counts five hundred tables of cedar supported by ivory feet, all alike, jewels above price, with every other most costly thing, very ill suited with his Stoic philosophy. Much less excusable were the excessive usuries, with which he oppressed and pillaged a great part not only of Italy, but also of Britain; his complaisance also to Nero, on many unwarrantable occasions; his flattery after the poisoning of Britannicus, his acceptance of his palace and gardens after his unjust death, &c. To his last breath he was an enthusiastic advocate for suicide; took hemlock after his veins were opened, and when the poison did not operate, would be removed into a hot bath to accelerate his own death. When Socrates was accused of denying the gods, which the public adored, he vindicated himself from it as from a crime; and when he was upon the point of expiring, he ordered a cock to be sacrificed to Æsculapius. Plato, his disciple, who saw all Greece filled with this absurd and scandalous worship, durst not oppose the public error. It was from him the Stoics derived their proud maxim: "The wise man is self-sufficient." Cicero patronized revenge, though nothing is so heroic as for a man to forgive an injury, to vanquish his passions and learn to govern his own soul. The least exertion of patience, meekness, humility or charity, is something much greater and more advantageous than the conquest of an empire would be. For Alexander once to have curbed his anger, on ever so small an occasion, would have been a far more glorious victory than all his conquests, even if his wars had been just. Pythagoras and Zeno affected tyranny, and Epictetus allowed a man to be proud of the conquest of any vice Aristotle could not sit easy, until he proudly made his friend Hermias sit below him; and he was as gross a flatterer of Alexander for the sake of vanity, as Plato was of Dionysius for the sake of his belly. Diogenes could not be contented in his tub without gratifying his passions; and when with his dirty feet he trod upon Plato's costly carpets, crying that he trampled upon the pride of Plato, he did this, as Plato answered him, with greater pride. But among all the impious, absurd and false maxims of the Pagan, Greek, and Roman philosophers, scarce any thing was more monstrous than the manner in which they canonized suicide, in distress, as a remedy against temporal miseries, and a point of heroism. It is strange, that any people should by false prejudices be able so far to extinguish the most evident principles of reason, and the voice of nature, as to deem suicide an action of courage, since it springs from a total want of that heroic virtue, and implies the utmost excess of pusillanimity, impatience, and cow-

ardice. To bear all kind of sufferings with unshaken constancy and virtue, is true courage and greatness of soul, and the test and triumph of virtue: and to sink under misfortunes, is the most unworthy baseness of soul. Nothing can ever make it lawful for any one directly to procure, concur to, or hasten his own death. Whoever deliberately lays violent hands upon himself is guilty of an heinous injury against God, the Lord of his life; against the commonwealth, which he robs of a member, and against himself by destroying his corporal life, and entailing everlasting damnation on his soul; this crime being usually connected with final impenitence, and eternal enmity with God. To murder another is the greatest temporal injustice a man can commit against a neighbour, life being of all temporal blessings the greatest and the most noble. Suicide, of course, is a crime so much more enormous, as the charity, which every one owes to himself, especially to his immortal soul, which is here destroyed with the body, is stricter, more noble, and of a superior order to that which he owes to his neighbour. Away then with the prejudices of Seneca, and the false philosophy of Lycurgus, who put himself to death, because his pride was unable to bear the thought of the Lacedemonians correcting the severity of his laws. Gross errors, and impious maxims of this sort are discoverable in the doctrine and conduct of all the other boasted philosophers of Paganism, which plainly shows the incompetence of reason alone for our direction in our present corrupted state, and that without religion there is no true wisdom. Of human philosophy in these matters a very wise man said: "I have tried all things in wisdom." "I have said, I will be wise, and it departed farther from me." *(Eccles.* vii. 24.) We are, therefore, obliged to acknowledge not only the incomparable advantages, but also the absolute necessity of divine revelation.

God is the sovereign reason who cannot err. His word is a flambeau that guides our steps and directs our ways. The religion he has revealed both enlightens the mind and regulates the affections and appetites of the heart. The holy maxims which he has laid down in the gospel, concerning vice and virtue, infinitely excel in purity and perfection all the most admired lessons of philosophy. Their subserviency to each other, and the tendency of them all together to the common end of religion, are such as visibly exceed all human invention, and prove Christianity to be the product of a divine mind, and the work of an Infinite Being. There is no crime, no vice, no sin, even in thought, but it detests, and prohibits; no virtue, no perfection, no good work but it promotes, prescribes and excites. The smallest stain cannot be shewn in it. The least flaw, the least contradiction can never be found in it. Every article of it is conducive to true holiness. How admirable is the harmony of the awful mys

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teries which it teaches? How adorable is the light of its important and sublime truths? How pure the morality of its precepts? What powerful means of grace and helps of sanctification does it not furnish? What cogent motives of divine love? What strong incentives to glorify God, by the tender of our sacrifices and affections? How nobly does it display before our eyes the goodness and mercy of God in the work of our redemption?—Here the Divine truth and wisdom shine forth with the most ravishing lustre, in a manner worthy a God. Here we behold in raptures of astonishment, the unparalleled charity of our blessed Redeemer, the dreadful enormity of sin, and our own happy deliverance from the powers of hell. Here our conscience is awaked and roused by the faith of a future judgment, by the hope of an assured resurrection from the dead, by a clear revelation of unspeakable rewards prepared for the just, and by the fear of endless torments, reserved for the punishment of the reprobate in the world to come. In consideration of all these great truths, St. Paul calls the Gospel of Christ, "the power of God unto salvation to every one that believeth." *Rom.* i. 16.

CHAPTER VI.

THE MEANS ESTABLISHED BY THE APOSTLES FOR PRESERVING THE CHRISTIAN RELIGION IN ITS PRIMITIVE PURITY.

EVEN in the days of the Apostles there appeared false prophets, lying teachers, scoffers, and sectaries, whose errors chiefly sprung from the Pagan principles of the Platonic philosophy, and from a wrong sense and meaning, which they took out of the sacred Scriptures, by interpreting it according to their own wild imaginations. The Scripture itself affirms in express terms, that such false teachers would rise up amongst the faithful "and bring in sects of perdition, (2 *Pet.* 2,) having an appearance of godliness, but speaking lies in hypocrisy, resisting the truth, departing from the faith, and having their conscience seared." (1 and 2 *Tim.* iii. and iv.) It also assures us that "in the Epistles of St. Paul there are some things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction." (2 *Pet.* iii. 16.) The apostles foreseeing what was to happen, and solicitous to preserve the deposit of faith entrusted to them, pure and inviolate throughout all future ages, took particular care to warn the faithful against such teachers, and to exhort them to stick close to the doctrine which they had delivered to them, and to teach the same inviolate to their posterity. (1 and 2 *Tim.*) They strictly charged their successors in office, as well as the flock committed to their charge, to avoid and shun all the broachers of profane novelties, whose speech spreadeth like a canker. They commanded them to con-

tend earnestly for the faith once delivered to the saints, to adhere firmly to the sound doctrine they had received from the beginning, and to defend it zealously against all seducers, blasphemers, and gainsayers, who subvert whole houses, teaching things which they ought not, for filthy lucre sake. They ordered them not to add, diminish, alter, corrupt, or deviate one single iota from the faith, though an angel from heaven should teach and preach up a contrary doctrine; because an error, though in one point, in one single article, "is a removing from the grace—and perverting the Gospel of Christ." (*Gal.* i. 6, 7, 8.) In short, the Apostles laid it down as an invariable rule to be carefully observed in every succeeding generation, that the least change or alteration should never be made in the doctrine of faith, but that the self-same revealed truths, which were believed and taught by them in the first age of the church, should be carefully handed down to posterity, entire and uncorrupted. This principle they established as a fence and barrier for the continual preservation of the true faith, and as a most effectual means to convey it to every succeeding generation, without the smallest addition, diminution, or deviation.

Hence, St. Paul, (2 *Thess.* xi. 14,) says, "Stand fast, my brethren, and hold the traditions which ye have learned, whether by word or by my epistle." It was for this reason, that when some false brethren in St. Paul's absence, had persuaded the Galatians that it was necessary to join circumcision with the gospel, the apostle wrote to them on purpose to correct this delusion, and to prevent them from innovating, altering, or adulterating the doctrine of faith. He likewise undertook a journey to Jerusalem for the purpose of conferring, and deliberating with the apostles, priests, and elders, of the church, about this question which began to be controverted with a degree of warmth in the city of Antioch, where many, who had been converted from Judaism, and who were still strongly attached to the law of Moses, raised violent disputes, and insisted that such of the Gentiles as were converted from Paganism to Christianity, could not be saved unless they were circumcised, and observed the other ceremonies of the Mosaic law. On this occasion a council of the apostles, and elders of the church was assembled at Jerusalem, in the year 51. St. Clement of Alexandria assures us, that all the apostles were present at this council. St. Luke only mentions St. Peter and St. James, with St. Paul, and St. Barnabas, who also assisted thereat, and recounted the progress which they had made by their preaching among the Gentiles. St. Peter presided in this assembly, and having maturely considered and discussed the matter in debate, he made a discourse, to show that the obligation of the Jewish ceremonies was not to be laid on the Gentile converts; for the ceremonial precepts and rites being all types, that pointed out the Redeemer to come, were to cease when they were ac-

complished, by the new law of the gospel. As figures and shadows they were banished, and gave place to the reality and substance. St. Peter having first pronounced sentence, his determination was seconded by St. James, the Bishop of Jerusalem, who proved by the testimonies of the prophets, that the observance of the legal ceremonies was no longer necessary, and that the Gentiles ought not to be subjected to the burden and servitude of the Mosaic law. The doctrine of St. Peter, supported thus by the local Pastor of Jerusalem, was by the council formed into a decree, which began with these words: "It has seemed good to the Holy Ghost, and to us, &c." to signify that the Holy Ghost explicates himself, and speaks to the faithful by the pastors of the church, as his organs, and the depositories of his revealed truths; and consequently, that their decisions and decrees in these matters are to be considered as dictated by him. These were the means established and practised by the apostles in the first century, for preventing innovations and schisms amongst the faithful, and for settling and finally deciding this first controversy about religion. And these likewise are the means to which the pastors of the church in succeeding ages have had recourse, after the example of the apostles, in order to preserve the faith in its primitive purity, and to settle disputes whenever any dogmatical point of received doctrine happened to be impugned, controverted, or called in question. Either general, national, provincial, or diocesan councils and synods, have been held, for the purpose of settling and determining all such disputes and differences as arose about religious matters, or for making regulations in discipline and morals. And really, as Christ our Lord declared it necessary that heresies and scandals should arise, it was also necessary that his church should be provided with a remedy against them, and have some effectual means to recur to, in order to separate the tares from the good grain, and retrench scandals and abuses whenever they occur.

The chief errors that were broached in the apostolic age, were those of Simon the Magician, Cerinthus, Menander, Ebion, Saturninus, Basilides, and the Nicolaites, so called from Nicholas, one of the seven Deacons. In process of time an almost incredible number of Gnostics and other sectaries started up, began to dogmatize, and attempted to subvert the faith. They adopted the grossest absurdities and the most impious tenets; but their errors created horror, and at their first appearance were immediately condemned and refuted by the pastors of the church in their respective sees, when they could not freely and publicly assemble in council, on occount of the violent persecutions of the Pagan Emperors. The Gnostics were a sect, that boasted of extraordinary light and a knowledge of unknown mysteries, particularly in composing combinations and genealogies of æons, or

attributes and operations of the Deity. Their principles were detestable, and led them to all kinds of libertinism and abominable practices. The errors of the Nicolaites rather regarded manners than faith; for which reason St. Clement of Alexandria reproached them only for their immoralities and debaucheries. Caius, a Priest of the Church of Rome, and St. Denis of Alexandria, reprehend the Cerinthians for teaching, among many other errors, that the reign of Jesus Christ would be terrestrial, and that it would consist in carnal delights, sensual pleasures, feasts, and continual sacrifices, for the space of a thousand years before the day of judgment. This opinion is called the Millenarian system. It never was a doctrine of faith, nor proposed by the church to be believed as such, although some few of the Fathers admitted a Millenarian reign of Christ on earth, in spiritual pleasures with his elect. They were herein misled by Papias, a disciple of St. John the Evangelist, who being a man of a very moderate undersanding, as Eusebius says, for want of comprehending what he heard from the Apostles, took literally what was said in a mystical sense. But this point was afterwasds cleared up, and the mistake was corrected by consulting the tradition of the whole church. The system of the Millenarians, says Calmet, owes its origin to the Jews who expected to reign a thousand years with the Messiah on earth. Some of the ancients also inferred this erroneous opinion from a passage of the Apocalypse and Isaiah, misunderstood; but, instead of having any foundation in the sacred text, it is refuted by it, and has been long exploded as contrary to the gospel, and to the doctrine of St. Paul.

As to the errors of Simon the Magician, they chiefly sprung from the system of the Platonists, and gave rise to most of the heresies of the first ages. Simon, that bane of mankind, as Eusebius calls him, being expelled from the East by St. Peter, repaired to the city of Rome, with his favourite Helena, and imposed on the people there by his sorceries. The Infernal Spirit was permitted to oppose these illusions and artifices to the true miracles of Jesus Christ, as he was suffered in Egypt to assist the magicians of Pharoah against Moses. It is from this Simon that the crime of selling any spiritual thing for a temporal price, is called *Simony;* and to maintain that practice is lawful, is usually termed in the canon law, the heresy of Simon Magnus. He strove in all things to rival Christ. He pretended to be the Messiah, and often called himself the Holy Ghost; which name he also gave sometimes to the concubine Helena, whom he had purchased at Tyre, and to whom he desired divine honours to be paid, under the figure of Minerva. He had many followers in Rome, and at length gained so high a reputation, that a statue was erected to him in the isle of Tiber, with this inscription: *Simoni Deo Sancto.* St. Justin martyr, who was a person of great learning and gra-

vity, and of a genius wonderfully inquisitive about matters of this nature, and well acquainted with all the mythology of the Heathens, assures us hereof, in his Apology addressed to the emperor, to the senate, and to all the people of Rome, whom he pressed to demolish this statue. St. Justin lived then in Rome, and repeats this twice in his great Apology, and in his dialogue with Trypho the philosopher, which he would never have had the assurance to do, were it not a real fact, as the Heathens could not fail to take notice of, and reject such a blunder, and turn it to the scorn of the apologist and his religion, which they never did. Tertullian, Eusebius, Theoderet, St. Cyril, and St. Augustine, say, that this statue was erected to Simon, by the public authority of the senate and the Emperor Claudius, who succeeded that barbarous tyrant Caius Caligula, who wished the Roman people had but one neck, that he might cut it off at one stroke. It was under Cladius that Great Britain was reduced to the form of a Roman province. His mother Antonia, when she met with any very silly fellow, was accustomed to say: He is as great a fool as my son Claudius. His first wife Messalina was capable of persuading him to any thing she pleased; a greater idiot having never worn the imperial purple, being therefore called a child with grey hairs. His second wife, Agrippina, pushed him on to many extravagancies, and prevailed on him to adopt Nero, who was her son by Domitius, her first husband, and who in the year 51, ascended the imperial throne after the death of Claudius, who was poisoned by Agrippina. The young prince governed five years with great clemency, leaving the direction of all things to his master, Seneca, the philosopher, and to Burrhus, the prefect of the prætorian cohorts, except that he poisoned his brother, Britannicus, the son of Claudius by Messalina, whilst they were supping together. In the year fifty-eight he killed his own mother, Agrippina, and from that time he became the greatest monster of cruelty and vice, that, perhaps, ever disgraced the human species. Simon Magus found means to ingratiate himself with this tyrant, and by his vain boastings and illusions could not fail to please him, as Nero was, above all mortals, infatuated with the detestable superstitions of the deceitful art of magic, to the last degree of folly and extravagance. Simon, the Magician, called himself the *Great Power of God*, and promised the emperor that he would fly in the air, thus pretending to imitate the ascension of Christ. Accordingly, by his magical power, and by the aid of two dæmons, he was carried up into the air, in a chariot of fire, in the presence of Nero. But the most merciful and kind providence, says Eusebius, conducted Peter to Rome, the most courageous among the apostles, in order to defeat the impostures of Simon Magus; for this great apostle, in conjunction with St. Paul, seeing the delusion, betook themselves to their prayers,

upon which the noted impostor fell to the ground, was bruised, broke a leg, and died a few days after in rage and confusion.—This wonderful event, though disbelieved by some moderns, is related by St. Justin, St. Ambrose, St. Cyril of Jerusalem, St. Augustine, St. Philastrius, St. Isidore of Pelusium, Theodoret, and others. Dion Chrysostemus, a Heathen writer, assures us, that Nero kept, a long time, in his court, a certain magician that promised to fly; and Suetonius says, that at the public games a man undertook to fly in the presence of Nero, but fell in his first essay, and his blood even stained the balcony in which the emperor stood. Some historians say, the resentment of the tyrant against the apostles was much inflamed by the misfortune of Simon Magus, and by the conversion of several persons of his household, who embraced the faith, particularly his beloved concubine and cup-bearer.

St. Ambrose tells us, Serm. 68, that the Christians intreated St. Peter to withdraw for a while, and that yielding to their importunity, he made his escape by night; but going out of the gate of the city, he met Jesus Christ, or what in a vision appeared in his form, and asked him, "Lord, whither art thou going? Christ answered, "I am going to Rome to be crucified again." St. Peter readily understood this vision to be meant of himself, and taking it for a reproof of his cowardice, and a token that it was the will of God he should suffer, and follow Christ even to the death of the cross, as Christ had foretold him after his resurrection, returned into Rome, and being taken, was confined in the Mamertine prison with St. Paul. The two apostles are said to have remained there eight months, during which time they converted and baptised Processus and Martinian, the captains of their guards, with forty-seven others.

CHAPTER VII.

ALL THE APOSTLES CROWNED WITH MARTYRDOM.

Such was the economy, such was the unsearchable wisdom of God, that he was pleased to permit his servants and new acquired people, to be subjected, during the first three centuries of the church, to the most rigorous trials, and their fidelity to be put to the strictest test by ten bloody persecutions. Not only the first preachers of Christianity were persecuted, but also their disciples and followers who adhered to their doctrine. Whole cities rose up against them; entire nations were leagued to destroy them; philosophers opposed arguments; libertines opposed sensuality; Pagan Emperors opposed torments; millions of martyrs sealed their faith with the effusion of their blood, and laid down their lives with joy under these persecutions, in testimony of the gospel. They endured the sharpest trials, and the most barbarous

cruelties that tyranny could invent or afflict, with the meekness of lambs and the simplicity of doves; and they gloriously surmounted every opposition, though the only weapons with which they encountered the malice of their enemies were patience, forbearance, humility, and prayer. Divine providence conducted them through the fiery crucible with such courage and intrepidity, that they demonstrated their creed by the constancy of their invincible valour, and bore death itself, in its most dreadful shapes, with an amazing calmness of mind, recollecting what Christ had said in his first sermon on the Mount: "Blessed are ye, when they shall revile you and persecute you; be glad and rejoice for your reward is very great in heaven." *Matt.* v. 2.

Thus it appeared visible that God was the immediate supporter and defender of his church, for though it lost in its infancy some of its main pillars, and was deprived of such a vast number of its pastors and members, it remained no less firm than before, and even grew and gathered strength from the most violent persecutions. King Agrippa, who had been brought up at Rome in the reign of that cruel tyrant Tiberius, called by his own preceptor Theodore Gadareus, a lump of flesh steeped in blood, was the first prince that persecuted the church. The first of the apostles who fell a victim under him was St. James the Greater, whom he caused to be beheaded in the year 43, at Jerusalem, whither he was returned after having preached the gospel with great success, not only to the twelve tribes of the Jews in their dispersion over the world, but also to the inhabitants of Spain, according to the constant tradition of that church. St. James the Lesser, who was called *The Just Man*, by the very Jews, on account of his austere life and eminent sanctity, and who had been constituted bishop of Jerusalem by the apostles before their dispersion, was thrown headlong from the battlements of the Temple, received below with a shower of stones by the populace, and killed with a blow of a fuller's club on the head, in the year 62, because he had, in the most solemn and public manner, declared that Jesus was seated at the right hand of the Sovereign Majesty, and would come in the clouds of heaven to judge the world, (*Eusebius* vii. 19,) relates that the episcopal chair of St. James was preserved with great veneration by the Christians of Jerusalem, till the fourth century. St. Andrew was crucified at Patræ, in Achaia. It is the common opinion that his cross was in the form of the letter X, composed of two pieces of timber, crossing each other obliquely in the middle. When he saw his cross at a distance, he is said to have cried out, "Hail, precious cross! thou hast been consecrated by the body of my Lord, and adorned with his limbs as with rich jewels.—I come to thee exulting with joy; receive me into thy arms, and present me to my master." St. Thomas suffered martyrdom at Calamina, or Meliapor, in the peninsula on this

side the Ganges, on the coast of Coromandel, where his body was discovered, with certain marks that he was slain with lances; *it* was carried to the city of Edessa, where it was honoured with great veneration, when St. Chrysostom, Rufin, Socrates, Sozomen, and St. Gregory of Tours wrote. St. Philip, the apostle, is said to have been crucified at Hierapolis, in Phrygia. Some writers have confounded his death with that of St. Philip the Deacon, whose four daughters were virgins and prophetesses, (*Acts*, xxi. 9.) and who probably died at Cæsarea. St. Bartholomew, who is believed by several learned writers to have been the same person with Nathaniel, after preaching in India and Persia, was flayed alive, and then crucified at Albanus, in Great Armenia.—St. Matthew, as Venantius Fortunatus relates, suffered martyrdom at Nadabar, a city in Parthia, after preaching to the Æthiopians, Persians, and Medes. St. Simon is said to have been crucified in Persia, at the instigation of some idolatrous priests. St. Jude, surnamed Thaddæus, to distinguish him from the Iscariot, is said to have been tied on a cross and shot to death with arrows, at Araret, in Armenia, then subject to the Parthian empire, and consequently esteemed a part of Persia. Those who say he died at Berytus, in Phœnicia, confound him with Thaddæus, one of the seventy-two disciples, who was sent to St. Thomas to Edessa, where King Abgar, and a great number of his people are said to have received baptism at his hands. It was this disciple that founded the churches of Seleucia and Ctesiphon, the two capital cities of Assyria. St. Matthias, who, from being one of the seventy-two disciples, was chosen, in the room of Judas, a twelfth apostle, is said to have received the crown of martyrdom in Colchis, where he was stoned by a number of savages, and then beheaded. St. John, being brought to Rome, by order of Domitian, was cast into a caldron of boiling oil, but being miraculously preserved, and coming out more vigorous than before, he was banished to the Island of Patmos, in the Ægean Sea, or the Archipelago, where he wrote the admirable prophecy of the Apocalypse, which is regarded as a summary of the history of the Christian Church, through every age, from the date of its birth, to its triumphant and glorious state in heaven.

It is generally asserted, that when St. Peter and St. Paul were condemned by Nero, they were both scourged before they were put to death, as that punishment, according to the Roman laws, was always inflicted before crucifixion. Eusebius, St. Epiphanius, St. Prudentius, and most writers affirm, that they suffered both together, near the Ostian Gate, on the 29th of June, in the year 67. St. Peter, when he was come to the place of execution, requested of the officers that he might be crucified with his head downwards, alleging that he was not worthy to suffer in the same manner his divine Master had died before him: his Master looked

towards heaven, which, by his death, he opened to men; wherefore Peter judged, through humility, that a sinner, formed from dust, and going to return to dust, ought rather, in confusion, to look on the earth, as unworthy to raise his eyes to heaven.—St. Paul underwent more labours, and suffered more frequent imprisonments, and more stripes than any of the rest: he had been five times publicly whipped by the Jews, receiving each time thirty-nine stripes; he had been thrice beaten with rods by the Gentiles; had thrice suffered shipwreck; and had been a day and a night in the depth of the sea, that is, in a vessel which was so long shattered and tossed amidst the waves; at length the happy term of his labours and sufferings being arrived, he beheld with joy the moment of his dissolution, in which Christ called him to his glory, and with the most perfect resignation, submitting himself to the executioner, he was beheaded, his dignity of a Roman citizen not allowing him to be crucified. St. Gregory writes, that that the bodies of these two apostles were buried in the Catacombs, two miles from Rome, where now stands the Church of St. Sebastian, near the Salvian Waters. At present the heads of the two apostles are deposited in silver bustos in the Church of St. John Lateran; but one half of the body of each apostle is kept together in the great Church of St. Paul, on the Ostian Road, and the other half of both bodies in a stately vault, in the Vatican Church, which sacred place is called *The* CONFESSION *of St. Peter and Limina Apostolorum*, and is resorted to from all parts of Christendom.

About the same year that St. Peter and St. Paul were martyred, the civil wars began in Judea, by the seditions of the Jews against the Romans. The Christians, then residing in Jerusalem, were warned by Almighty God of the impending destruction, says Eusebius, and ordered to withdraw from that city, as Lot was ordered to withdraw from Sodom. Accordingly they retired beyond the river Jordan, with their bishop, St. Simeon, successor of St. James, and remained in a city called Pella, until after the taking and burning of Jerusalem, when they returned to settle themselves in the midst of its ruins.

CHAPTER VIII.

THE DESTRUCTION OF JERUSALEM, AND THE DISPERSION OF THE JEWISH NATION.

IT was expedient that the City of Jerusalem, and the temporal Republic of the Jews, should subsist some time after the promulgation of the gospel, until that spiritual kingdom of Christ and the new Church of the Gentiles would be formed and grafted on the ancient stock and root of the Synagogue of the true Israelites, as the branch of the wild olive are grafted upon the fruitful olive.

—(*Rom.* xi. 17.) The time at length arrived when Jerusalem and its beautiful Temple were to be demolished, and the people of that stubborn and ungrateful nation were to be involved in the most dreadful calamities, and dispersed all over the earth. By an unparalleled instance of impiety they had crucified the Son of God, and uttered this horrible blasphemy: "His blood be upon us and upon our children.—(*St. Matt.* xxvii. 25.) The just vengeance of heaven fell therefore upon their commonwealth, and a whole torrent of divine wrath was poured down upon their criminal heads, and also upon their children, in less than forty years after. The Roman armies under Vespasian and Titus invaded their territories, and ravaged their country. Jerusalem was besieged, taken, and razed to the ground. The temple was set on fire by a Roman soldier, and consumed, notwithstanding all the efforts made by Titus to extinguish the flames. Previous to this sad disaster many strange phenomena had been seen, according to the Jewish Talmud: insomuch, that a famous Rabbin cried out one day: "O Temple! Temple! what is it that moves thee, and wherefore dost thou make thyself afraid?" What is more noted than that dreadful noise that was heard in the Sanctuary on the day of Pentecost, and that audible voice which issued forth from the innermost part of that sacred place: "Let us go hence—Let us go hence?" The holy angels, guardians of the Temple, loudly declaring that they were forsaking it, because God, who had there established his dwelling during so many ages, had now given it up to reprobation. Josephus, their historian, and Tacitus himself, have both related this prodigy. Josephus also makes mention of a prophet who constantly ran through the public streets, crying out with a loud voice: "Woe to the City.—Woe to the Temple.—Woe to the Jews." Eleven hundred thousand of them perished on this occasion, partly by famine, partly by the plague, and partly by the sword. About fifty years after the destruction of Jerusalem, they revolted through the whole Roman Empire, under the conduct of Barchochebas, who boasted that he was the promised Messiah, and called himself the "Star of Jacob," foretold in the Book of Numbers. On this occasion six hundred thousand of the Jews are said to have been killed, and the remainder of that unhappy people who survived, were expelled Judea, scattered over the face of the earth, and became the contempt of mankind, and a lasting monument of God's indignation. In this condition they have now remained upwards of eighteen hundred years, without any fixed abode or government, still in expectation of the Messiah, though it is evident that the sceptre has been removed from the tribe of Juda,—the seventy weeks of years predicted by Daniel, have been accomplished—and the time and other circumstances foretold by the prophets for the coming of the Messiah, is long since elapsed. They still persevere in the blindness and obstinacy

of their forefathers, amidst the noon-day light of the gospel. However, their obstinacy affords Christians the advantage of finding, in unsuspected hands, the sacred Scriptures, which have foretold Jesus Christ and his mysteries. Thus we are gainers by their overthrow, and their infidelity is one of the foundations of our faith. They teach us to fear God, and are a dreadful example of the judgments he executes upon his ungrateful children, that we may learn never to glory in the favours shown to our forefathers. Sixtus Senensis, who had been a Jew before his conversion, informs us, that the Jews of his days had improved so much upon the false delicacy of the Jews in Christ's time, that they scrupled to take an ox out of a pit on the Sabbath, and would only allow food to be given the beast in the water, till the festival was over, when they took him out. Nay, he relates, that a Jew who was fallen into a ditch on the Sabbath, refused to suffer a Christian, who offered his help, to lift him out of the mire, saying,

Sabbata nostra colo;
De stercore surgere nolo.

The Jewish Sabbath doth of me require,
That I should rest contented in this mire.

Wherefore when he implored the same Christian's assistance on the ensuing day, which was Sunday, the latter, to turn the Jew's superstitious scrupulosity against himself, answered, that he should keep the Christian Sabbath in the same place:

Sabbata nostra quidem,
Salomon, celebrabis ibidem.

Christians on this day their Sabbath keep;
I'll leave you, then dear Jew, there still to creep.

Some of their Rabbins have even gone so far as to contend, that a taylor would be guilty of breaking the Sabbath, who should carry a needle stuck in his sleeve on that day.

The calamities and oppressions the Jews have undergone would probably have extinguished any other people, but they are still preserved by a special Providence for a future great purpose; for when the merciful dispensations of heaven to the Gentiles shall be completed, when the gospel shall have been fully preached to mankind, and the number of converts to Christianity, designed by the Almighty, shall be filled up, the last posterity of the Jews shall experience that bounty which has been suspended for so many ages. By a particular mark of predilection, they have been chosen in former ages by God as his peculiar people, and adopted preferably to any other nation. They shared his favours in great abundance, and in the most conspicuous manner; and though in their infidelities and gross deviations from their duty, he used the rod of correction, yet he always retained the dispo-

sition of a merciful father for them, and was so far from utterly exterminating them, that their race subsists to this day, and is still very numerous. Before the end of the world, says St. Cyril of Jerusalem, satan will rise up a man, who will falsely assume the name of Christ, and endeavour to seduce them; he will allege the sacred Scriptures to prove that he is their Messiah, and the Christ, says St. Ambrose; but the Lord will then send the prophets Elias and Henoch to oppose his efforts, and to undeceive and convince them that their Messiah is that very Jesus whom they have rejected. He will then, in his mercy, take from them "the heart of stone," and give them "a heart of flesh; he will make them sensible of their past blindness and obstinacy; he will, in fine, open their eyes to acknowledge Christ their Messiah and Saviour, and by making them Christians, he will incorporate them in the pale and bosom of his Church.—*(Rom.* xi. 25, 26, 27.*)* It is thus that the Jews shall be at length converted to Christianity, and the remnant of Israel shall be saved, by believing in Jesus Christ. Nor can any man ever be saved, without a supernatural faith in this Divine Redeemer: "There is no other name under heaven, given to man whereby he must be saved."—*(Acts* iv. 12.*)* The saints in the old law, were saved by the same faith which we now more explicitly confess. They believed in Christ to come; we believe in him already come. The words are changed, from Our Redeemer will come, to He is come, as St. Augustine frequently observes, but the object of this faith is the same.

Our blessed Saviour foresaw, and clearly predicted the destruction of Jerusalem, and of its Temple, and the dispersion of the Jews. *(Luke* xxi.*)*; and as it could not possibly have been foreseen but by the eye of Divine Providence alone, it served as an evident proof of Revelation, that bore testimony to the truth of the Christian Religion, and persuaded great multitudes, both of Jews and Gentiles, to embrace it. Wherefore satan, who for many ages had usurped an almost universal empire in the world, being deeply stung with envy to see his own throne shaken by the progress of the gospel, and the Christian Religion flourishing more and more every day, resolved to stir up the potentates of the earth, to give it the most violent opposition, and to do all that men could do to extirpate the very name of Christianity.

CHAPTER IX.

THE THREE FIRST GENERAL PERSECUTIONS.

THE Christians had already been cruelly persecuted, both by the Jews and by the Gentiles, but these persecutions were not general. The monarchy of Rome being at that time exceedingly

powerful and extensive, satan chiefly attempted to instil the poison of his malice into the minds of the Pagan Emperors, and to inspire them, and the governors of the Roman provinces, against all the Christians in general. To open the scene and begin the bloody tragedy, he made use of the emperor Nero, doubtless a very proper instrument for the work, as being already a monster of vice and cruelty, that glutted his savage mind with the slaughter of his own mother Agrippina, his brother Britannicus, his two wives Octavia and Poppæa, and his preceptors Seneca and Burrhus. The first five years of his reign he ruled with so much clemency, that when he was to sign an order for the death of a condemned person, he said: "I wish I could not write." But when he began to feel the dangerous pleasure of being master of his own person and actions, he plunged himself into the most infamous debaucheries. He forgot all common rules of decency, order, or justice. It was his greatest ambition to sing, or perform the part of an actor on the stage, to play on musical instruments in the theatre, to fish with nets of gold, or to drive a chariot in the circus. He made a tour through the principal cities of Greece, attended by a great number of singers, pantomimes, and musicians, carrying, instead of arms, instruments of music, masks, and theatrical dresses. He gained there eighteen hundred various sorts of crowns, at the Olympian games and public diversions. Whosoever did not applaud all his performances, or had not the complaisance to let him carry the prize, at every race, or public entertainment, his throat was sure to be cut, or he was reserved for some more cruel death. It was in the year 64 that this brutal prince first drew the sword of sovereign power against the church, and returned from Greece to make the streets of Rome stream with blood. Envying the fate of Priam, who saw his country laid in ashes, Nero is charged with having privately ordered the city of Rome to be set on fire, and with having caused lighted torches to be thrown among the houses, that he might glut his eyes with an image of the burning of the city of Troy. During this horrid tragedy, he was seated on the top of a tower upon a neighbouring hill, in the theatrical dress of a musician, singing a poem which he had composed on the burning of Troy. Finding himself detested by the people, who imputed the burning of Rome to him, he endeavoured to exculpate himself and to transfer the odium to the incendiaries, Hence, he published a severe edict against all the professors of Christianity, and ordered vast multitudes of them to be sacrificed, not only in Rome, but likewise in all the different provinces of the Roman empire. At Rome some were wrapt up in the skins of wild beasts, and thus exposed to be worried by dogs; some were crucified; others burnt alive, being clad in coats dipt in pitch, brimstone, or other combustible matter, and then fastened to stakes, and set on fire, that they

might serve, instead of torches, to illuminate the streets and other public places.—See Tacitus, l. 15, c. 44. Nero himself is said to have driven his chariot, and exhibited a public show in his gardens by the light of these horrid torches. Historians relate, that no less than ten thousand Christians were slain in one single city by his orders. What could engage such multitudes in the Christian religion, and support them in it, in defiance of death in the most shocking forms, but evident truth, and a superior grace and strength from above? It is the prerogative of the Christian religion to inspire men with such resolution, and form them to such heroism, that they rejoice to sacrifice their life to truth. This is not the bare force and exertion of nature, but the undoubted power of the Almighty, whose "strength is thus made perfect in weakness." No other religion ever produced martyrs so meek, so humble, so patient, so cheerful, and steadfast, under the most intolerable torments. If we contrast the pretended heroism of the greatest sages of Paganism, with the fortitude and constancy of the Christian martyrs, we shall find that the constancy of the Christian is founded in humility, and its motive the pure love of God, and perfect fidelity to his holy law. He suffers with modesty, charity, and tender fortitude, and with a pure intention that God may be known, honoured, and glorified by the testimony he bears to his sovereign goodness. He desires no acclamations, seeks no applause, feels no sentiments of revenge, praises and thanks God amidst his torments, and affectionately embraces, loves, and prays for his enemies and tormentors like St. Stephen, under a shower of stones, and covered with wounds and blood. On the other hand, the vain and proud philosopher is puffed up in his own mind, because he suffers; he sets forth his pretended virtue with ostentation; he conceals his inward spite, rage and despair, under the hypocritical exterior of a forced and affected patience; he insults his enemies, or at least studies and wishes revenge. The boasted Cato dreaded and abhorred the sight of Cæsar, and killed himself, that he might not be presented before, or owe his life to an enemy, by whom he was vanquished. Socrates was the only philosopher that can be said to have died for his doctrine, and though he was esteemed the best and the wisest of the Heathens, he betrayed a restless posture of mind, and delivered himself with fits of hope and fear, in that most famous discourse which he is supposed to have made a little before his death about a future state. By the haughtiness of his looks he despised and insulted his judges, and by the insolence of his behaviour, he provoked them to condemn him; and neither Phædo, Cebes, Crito, Simmias, nor any of his greatest friends in the Areopagus, had the courage to maintain either his innocence, or that doctrine for which he died. With what reserve did Plato himself dogmatize, concerning the God whom he worshipped in

public, but denied in private! How did he dissemble, for fear of the hemlock of Seneca! How did he disguise himself and say and unsay the same excellent truths! Only the Christians suffered with true heroism, and held on suffering at this rate, until they subdued the world by dying for their religion.

The disturbances under the emperors Galba, Otho, and Vitellius, who in their turn succeeded Nero, and the humane dispositions of Vespasian and his son Titus, gave some respite to the church. Vespasian, emulous of the virtues of Augustus, reigned with such clemency, as to be grieved at the infliction of punishment, even when it was right. Josephus, the Jewish Historian, flattered him, as if he had been the Messiah foretold by the prophets. But Vespasian was not free from avarice, for he laid a tax upon urine, and was accustomed to say, that gain made every thing smell sweet. Titus, on account of his singular humanity, was called the delight of mankind; and if he passed a day without exercising his benevolence, he used this memorable saying: "My friends, I have lost a day!" He is supposed to have been poisoned by his brother, Domitian, who succeeded him in the empire, but not in his humanity, or other good qualities, for Domitian became a second Nero in cruelty. This is the emperor who, in the beginning of his reign, entertained himself in his closet with catching flies, and sticking them with a sharp bodkin. Hence, Vibius Cripus, being asked, who was with the emperor? aptly replied, "Not so much as a fly."

Domitian instigated by satan, began the second general persecution in the year 95, and published new edicts throughout the empire against the Christians, by virtue of which great numbers were made victims of religion. Among others, he put to death Flavius Clemens, Antipas, St. Nercus, and Achilleus, and ordered St. John the Evangelist to be cast into a chaldron of boiling oil.

The third general persecution was carried on by the permission of Trajan. This emperor, indeed, possessed many amiable qualities, which gained him from the senate the title of *Optimus*, or good prince; but he sullied his pagan virtues by a blind superstition, and an excessive vanity, which procured him the surname of *Parietinus*, or a dauber of every wall with the inscription of his name and actions. In seven years he built the famous pillar which is called by his name, and justly esteemed a finished and most admirable monument of antiquity. It is recorded of him, that when, according to the usual custom, he delivered the sword of office to the chief prætor of Rome, he said, "If I rule with justice, use this for me—and against me, if I rule otherwise." He issued no new edicts against the faithful, but he suffered the former sanguinary laws to be executed in different parts of the empire, in the year 106, as appears from his answer to Pliny the

Younger, governor of Pontus and Bythinia, who had informed him by letter, that the Christians were very numerous in the provinces of his government, that the temples of the gods were abandoned, their feasts interrupted, and scarcely any victims purchased or offered, and, therefore, that he wished to know his pleasure what should be done. Trajan's answer was: "Let the Christians not be sought for; but if they be accused and convicted as such, let them be punished." Tertullian justly confutes this absurd and unjust answer, by a keen raillery, and the following dilemma: "If they are criminal, why are they not sought after? if innocent, why are they punished?" It was in the reign of this emperor that St. Clement, Bishop of Rome, and disciple of St. Peter, was put to death. St. Simeon, Bishop of Jerusalem, and brother and successor to St. James the Lesser, suffered also a glorious martyrdom under Trajan, at the age of 120 years; and St. Ignatius, Bishop of Antioch, was sent by him to Rome, there to be torn to pieces by wild beasts in the amphitheatre. St. Ignatius wrote seven epistles, still extant, which contain a sublimity, an energy, and a beauty of thought and expression, that cannot be sufficiently admired. The perfect spirit of humility, meekness, patience, zeal, and burning charity, which they breathe in every period, cannot fail deeply to affect all who attentively read them. The acts of his martyrdom, written by the Christians, who accompanied him to Rome, bear record that a great respect was paid to his sacred relics, and that they were carried to Antioch, and deposited in that church "as an inestimable treasure."

Trajan's persecution, in some degree, continued the first year of his successor, Ælius Adrianus's reign, but he put a stop to it about the year 124, moved, probably, both by the apologies of Quadratus and Aristides, and by a letter which the proconsul of Asia had written to him in favour of the Christians. This emperor came into Britain, and separated Scotland from England by a wall of 80,000 paces. So monstrous was his vanity, that he caused all to be slain who pretended, in any art or science, to rival him. He reduced the tumultuous Jews, who revolted against the Romans, being led on by the advise of Coziba, called Barchokebas, from "Barchokeba, Son of the Star," who assumed the title of King of the Jews. Adrian having defeated him, destroyed Jerusalem entirely, in the year 134, and built up a new city on a different spot, giving it the name of Ælia, and strictly forbidding any of the Jews to come near it. Here was formed a new church of Jerusalem, composed of Christian Gentiles, of which St. Marcus was the first bishop, the former Church of Jerusalem having had thirteen holy bishops, successively, after St. Simeon, all of the Jewish nation,—See Eusebius, l. 4. c. 6. St. Paulinus informs us, that Adrian caused a statue of Jupiter to be

erected on the place where Christ rose from the dead, and a marble Venus on the place of his crucifixion, and at Bethlehem a grotto, consecrated in honour of Adonis, to whom he also dedicated the cave where Christ was born. This emperor, towards the end of his reign, abandoned himself, more than ever, to acts of cruelty against the innocent flock of Christ; particularly against St. Symphorosa, a widow of distinction, and her seven sons, whom he put to death, because they had refused to offer sacrifice to his idols. At last he fell sick of a dropsy, and finding no medicines gave him relief, he grew most impatient and fretful under his lingering illness, wishing for death, and lamenting day and night that death refused to obey and deliver him, who had caused the death of so many others. He at length hastened his death, by eating and drinking things contrary to his health in his distemper, and expired with these words in his mouth: *Turba medicorum Cæsarem perdidit*—The multitude of physicians had killed the emperor.

CHAPTER X.

THE CHURCH OF THE SECOND CENTURY.

The Christian religion, by the beginning of the second century, had prodigiously increased, and spread itself through a great extent in Europe, Asia, and Africa. St. Justin, in his dialogue with Trypho, the most learned man among the Jews, tells him, that "there is no race of men, whether Greeks or Barbarians, or of whatever other denomination, amongst whom prayers and eucharist are not offered to the Father and Maker of all things, in the name of Jesus crucified." St. Irenæus, who with St. Pothinus, established the faith at Lyons and Vienne in Gaul, says l. 1. c. 3. "As the sun is one and the same in the whole universe, so also the faith, disseminated through the whole world, is kept with great care one and the same: for, though in the world there is a variety of languages, yet the virtue of tradition is the same in Germany, Spain, Gaul, Egypt and Lybia. The light of the preaching of the truth every where shines and enlightens all men who are willing to come to the knowledge of the truth." Tertullian also soon after, tells the Romans, Apologet. c. 37, p. 39, "We are but of yesterday, and we have overspread your empire. Your cities, your islands, your forts, towns, and assemblies,—your very armies, wards, companies, tribes, palaces, senate, and forum, swarm with Christians. We have left nothing but your temples to yourselves." In his book against the Jews, c. 7, p. 189, he likewise says: "Now the various tribes of the Getulians and Moors, in all parts of Spain and Gaul, and amongst the Sarmatians, Daci, Germans, and Scythians, and the

territories of the Britons, which were inaccessible to the Romans, are subject to the religion of Jesus Christ." He also wonderfully extols the Christians of those times, for the purity of their morals, and the sanctity of their lives; and, challenging the Infidels to the trial, he bids them spill on the spot the blood of that Christian whose prayer, in the name of Jesus, should fail to cast the devil out of a demoniac presented to him.—Apolog. c. 23.

St. Linus, a disciple of St. Peter, was his immediate successor in the see of Rome after his martyrdom, and governed the church for eleven years. St. Cletus was the third Bishop of Rome, and succeeded St. Linus: he sat twelve years in the chair of St. Peter, and distinguished himself among the illustrious disciples of the apostles, who were formed upon their model, to perfect virtue, and filled with the holy spirit of the gospel. Upon the demise of St. Cletus, St. Clement, a fellow-labourer with St. Peter and St. Paul in the vineyard of the Lord, was placed in the apostolic chair, and, according to the Librarian Callendar, he sat nine years, eleven months, and twenty days. He wrote an excellent epistle to the Church of Corinth, on account of a schism that happened there amongst the faithful, a party of whom had rebelled against some irreproachable priests, and presumed to depose them. The epistle the saint wrote, on this occasion, is a piece highly extolled and esteemed by primitive antiquity, as worthy of a disciple of the apostles. In his days Hermas, who is supposed to be the same whom St. Paul salutes, *(Rom.* xvi. 14.*)* wrote a book in recommendation of penance, called "Pastor, or the Shepherd," which was so highly esteemed, that it was placed in rank next to the canonical books of the Holy Scriptures. St. Linus, St. Cletus, and St. Clement, are named in the Roman Martyrology, as having purchased the title of martyrs, by their sufferings for the faith. Nay, the thirty-six first bishops of Rome, down to Liberius, and, this one excepted, all the popes, to Symmachus, the fifty-second, in the year 498, are honoured among the saints and glorius martyrs, for their piety, and for their sufferings in the cause of Jesus Christ.

After St. Clement, there sat in the chair of St. Peter, Anacletus, Evaristus, Alexander, Sixtus, Telesphorus, &c. The first fervour of the primitive Christians was preserved in this century by thousands of the faithful in different parts of the world; the succession of saints was kept up in the Church of Christ, and the doctrine of faith was invariably maintained in its purity, as originally derived from Christ and his apostles, by numbers of holy bishops and doctors; for, whilst the holy martyrs were bearing testimony to the faith by the effusion of their blood, Divine Providence raised up a multitude of holy prelates and illustrious writers, to guard it against the snares of heresy, and to defend it by their learned apologies. The spirit of fervour and perfect

sanctity, now so rarely found in the very sanctuaries of virtue, was then conspicuous in most of the faithful, and especially in their pastors. The whole tenor of their lives, in their retirement and public actions, breathed it in such a manner, as to render them the miracles of the world, angels on earth, and living copies of their Divine Redeemer. Anacletus governed the church with great prudence for nine years and three months, according to the Liberian Pontifical, and a very old Vatican manuscript register. Evaristus governed the church nine years, and died in 112. Alexander died in 119. Sixtus governed the church ten years, at a time when that dignity was the common step to martyrdom. Telesphorus was a Grecian by birth, and the ninth Bishop of Rome: he sat eleven years and saw the havoc which the persecution of Adrian made in the church. Hyginus was placed in the chair of St. Peter in the year 139, and sat four years, according to Eusebius. In the year 140, Cerdo, a wolf in sheep's clothing, came from Syria to Rome, and began to teach that there were two gods, the one rigorous and severe, the author of the Old Testament—the other merciful and good, the author of the New, and the father of Christ, sent by him to redeem man from the tyranny of the former. The holy pope, by his pastoral vigilance, soon detected that monster, and cut him off from the communion of the church. The heresiarch, imposing upon him by a false repentance, was again received; but the zealous pastor, having discovered that he secretly preached his old impious opinions, excommunicated him a second time. Another heresiarch, called Valentine, came from Alexandria to Rome, and revived the errors of Simon Magus. Being a Platonic Philosopher, and puffed up with the vain opinion of his learning, he also broached many absurd and extravagant doctrines of his own. Hyginus endeavoured in vain to reclaim him, without proceeding to extremities. After his death, Pius, by whom he was succeeded, condemned Valentine, and rejected Marcion the heresiarch, who adopted the errors of Cerdo. Anicetus governed the church from the year 165 to 173, and tolerated the custom of the Asiatics, in celebrating Easter on the fourteenth day of the first moon after the vernal equinox, with the Jews. His vigilance protected his flock from the wiles of Valentine and Marcion, who attempted to corrupt the faith. Soter, being raised to the see of Rome, vigorously opposed the heresy of Montanus, a vain, ambitious man, of Mæsia, on the confines of Phrygia, who, out of an unbounded desire of invading the first dignities of the church, and filled with rage to see himself disappointed, commenced false prophet, and began to preach against the church, denying that it had power to forgive certain sins. He pretended that the Holy Ghost spoke by his mouth; uttered extraordinary expressions in an enthusiastic strain, and published forged revelations. His followers afterwards ad-

anced that he was himself the Holy Ghost, the Paraclete Spirit, sent by Christ to perfect the law. They affected an excessive rigour; had many fasts; kept three lents in the year; refused the communion and absolution to persons who had fallen into any sins of idolatry, murder, or impurity; condemning second marriages, as adulteries, and as inconsistent with the perfect law of chastity. The Montanists were also called, from their country, Cataphryges, and Pepuzeni, from Pepuzium, a little town, which was their capital, and which they called Jerusalem. Priscilla and Maximilla, two women of quality, left their husbands, and being filled with the same spirit spoke, like Montanus, vaunted their pretended prophesies, and became the oracles of their deluded votaries. Their hypocrisy was confounded, and their errors refuted and condemned, in a great conference held at Ancyra, in the year 188. Some, who had braved the racks of the persecutors, and despised the allurements of pleasure, had the misfortune to become the dupes of those wretched enthusiasts. About the same time Tatian fell from the church. He was a Platonic Philosopher, puffed up with the opinion of his own knowledge and learning, and fond of novelty and singularity. He borrowed several of his errors from Marcion, Valentinus, and Saturninus, and condemned second marriage as no less criminal than adultery. Hence, his followers were called *Encratitæ*, or the continent. They were likewise called *Aquarii*, because, in consecrating the Eucharist, they used only water, for they condemned all use of wine, and likewise the use of flesh meat, as St. Epiphanius, St. Irenæus, and St. Clement of Alexandria inform us. Thus it is, that false prophets wear every face, except that of a docile humility and sincere obedience. Pharisee like, they please themselves, and gratify their own pride, in an affected austerity, by which they seek to establish themselves in the opinion of others, but their severity usually ends in some shameful libertinism, when vanity, the main spring of their passions, is either cloyed or finds nothing to gratify it.

Eleutherius, who succeeded Soter, was watchful to cut off these scandals in their root, and every where to maintain the faith in its original purity. He had the affliction to see the church beaten with violent storms and persecutions; but he had, on the other side, the comfort to find those losses richly repaired, by the acquisition of new countries to the Christian religion. The light of the gospel had, in the very time of the apostles, crossed the sea into the island of Great Britain, but seems to have been almost choaked by the tares of the reigning superstitions, or oppressed by the tumults of wars, in the reduction of that island under the Roman yoke, till God, who chose poor fishermen to convert the world, inspired Lucius a petty king, who held a part of that remote conquered country, in subjection to the Romans, to send a solemn

embassy to Rome, as venerable Bede informs us, praying Eleutherius to grant him some zealous clergymen, who might instruct his subjects, and celebrate and administer to them the divine mysteries. The holy Pope, having received the message with joy, sent over St. Fugatius and St. Dumianus, apostolical men, who baptized king Lucius and many others, and preached Christ in Britain with such fruit, that the faith, in a short time, passed out of the provinces which obeyed the Romans into those Northern parts which were inaccessible to their eagles, as Tertullian observed soon after.

Eleutherius dying in the year 192, after having governed the church fifteen years, was succeeded in the pontificate by Victor, a native of Africa, who zealously opposed the creeping heresies of that age. Theodotus of Byzantium, a tanner, having apostatized from the faith to save his life in a persecution, afterwards, to extenuate his guilt, pretended that he had denied only a man, not God, teaching that Christ was nothing more than a mere man, as the Socinians teach at this day; whereas, the Arians allowed him to have been born before the world, though they impiously asserted him to be a creature. Theodotus being well versed in polite literature, drew many into his blasphemous errors, but Victor checked his progress at Rome, by excommunicating him, with Ebion, Artemon, and another Theodotus, called Trapezita, or the Banker, who taught the same blasphemy, and was author of the Melchisedechian heresy, which asserted that Melchisedec was greater than Christ. Praxeas, also, began a new heresy at Rome about this time, maintaining but one person in God, and attributing crucifixion to the Father as well as to the Son, for which reason his followers were called Patripassians. His errors being brought to light, he was cut off from the communion of the Church. It was this same Praxeas who, before that, had brought Pope Victor an ample account from the East of the tenets and practice of the Montanists, who had deceived Victor, and prevailed on him, by the favourable report he had heard of their morals and virtue, to send them letters of communion. It was easy to be deceived in a matter of fact concerning persons at such a distance, and who, for a long time, disguised themselves under the garb of hypocrisy; but he no sooner answered their letters, and was undeceived as to their persons, and their facts and tenets, than he immediately recalled his letters of peace, and condemned these innovators. So that Dr. Cave, and some others, who think that the pope approved of their doctrine, are greatly mistaken.

Victor exerted his zeal in the dispute about the time of celebrating Easter. The churches of Lesser Asia kept it, with the Jews, on the 14th day of the first moon after the Vernal equinox, on whatever day of the week it fell. The Roman Church, and

all the rest of the world, kept Easter always on the Sunday immediately following that 14th day. Anicetus permitted the Asiatics, even at Rome, to follow their own custom, but Soter obliged them to conform to the customs of the places where they should be. Several councils unanimously determined the point according to the Roman custom. Blastus, who pretended that the custom tolerated in the Orientals was a divine precept, and ought to be followed at Rome, was degraded by Eleutherius. those who did this upon the false principle that the Jewish ceremonial laws bound Christians, and were not abolished when fulfilled by the coming of Christ, were deemed heretics. Others on account of their separation from the church, and obstinately refusing submission to its decrees and censures, were, after the council of Nice, looked upon as schismatics, and were called *Quartodecimans*. Victor, seeing the Asiatics fixed in their resolution to follow their own custom, and thinking the difference of this rite might be dangerous to the unity of the church, threathened to excommunicate them, but was dissuaded by a letter which St. Irenæus wrote to him on the subject. Victor died in the year 201, after he had sat ten years. What veneration must the morality of the gospel command, when set off with all its lustre in the lives and spirit of such zealous pastors, since the bare precepts and maxims it lays down are allowed by Deists and Infidels themselves to claim the highest respect, and to be most admirable and evidently divine!

The principal ecclesiastical writers who flourished in this age, and wrote in vindication of the Christian religion were St. Justin, St. Irenæus, St. Quadratus, St. Clement of Alexandria, St. Aristides of Athens, St. Hegesipus, St. Melito, bishop of Sardis, in Lydia; St. Theophilus, bishop of Antioch; St. Serapion, the eighth bishop of the same see; St. Dionysius, bishop of Corinth; St. Pinytus, St. Philip, bishop of Crete; St. Apollinaris, bishop of Hierapolis; St. Apollonius, St. Pantanus, master of the famous school of Alexandria, and afterwards preacher of the gospel in the East Indies; Athenagoras, Tertullian, and others, many of whose choice productions are not come to our hands, except a few fragments.

Justin was brought up by his father in the errors and superstitions of Paganism, and spent his youth in reading the poets, orators, and historians, Having gone through the usual course of their studies, he applied himself to philosophy in quest of truth, an ardent love of which was his predominant passion. He addressed himself first to Stoic, then to Perapetic, and afterwards to Pythagorean masters, who boasted much of their wisdom, but preferring the school of an academic, he soon made a great progress under him in the Platonic philosophy. Upon an inquiry into the credibility of the Christian religion, and seeing the inno

cause and true virtue of its professors, and admiring the courage and constancy with which they suffered the sharpest tortures, rather than deny their faith, or commit the least sin, he embraced Christianity from a conviction of its superior excellency, and because he found it to be the only true philosophy. He came to Rome after his conversion, and published some works to convince the Heathens of the reasonableness of his having deserted Paganism. Herein he shows the errors and absurdity of idolatry, and the vanity of the Heathen philosophers, and proves the unity of God from their own testimonies and reasons. He demonstrates the imperfection of the Jewish worship, and sets forth the purity and sanctity of the Christian doctrine. He explains clearly the Divinity of Christ, the maker of all things, and Son of God, and wonderfully extols "the immense goodness and love of God for man, in creating him, and the world for his use, and in sending his only begotten Son to teach us his holy mysteries, and when we deserved only chastisement, to pay the full price of our redemption: the Holy One to suffer for sinners—the person offended, for the offenders." He defended the Catholic faith against Marcion, and against all the heresies of that age, and for two entire days disputed, in the presence of several witnesses, with Tryphon, a famous philosopher, and the most celebrated Jew of those times, as Eusebius says. Justin, after he became a Christian, continued to wear the pallium, or cloak, which was the singular badge of a philosopher. Tryphon, casually meeting him, and seeing the philosophers cloak, addressed him on the excellency of philosophy. Justin answered, that he wondered he should not rather study Moses and the prophets, in comparison of whom all the writings of the philosophers are empty jargon and foolish dreams. Then he showed that, according to the prophets, the Old Law was temporary, and to be abolished by the New; that Christ was God before all ages, distinct from the Father, the same that appeared to Abraham, Moses, &c, the same that created man, and was himself made man and crucified. Justin afterwards committed this dialogue to writing. The Socinians dread the authority of it, on account of the clear proofs which it furnishes of the divinity of Christ. But what chiefly renders Justin's name so illustrious, were the apologies which he addressed to the Emperor and senate of Rome, about the years 150 and 167. The lies and calumnies generally spread abroad by the enemies and slanderers of the Christian name, served for a pretence to justify the persecutions that were raised against them. They were every where traduced, as a wicked and barbarous set of people, enemies to their very species:—they were deemed Atheists, and accused of practising the most abominable evils, and forming conspiracies against the state; which slanders seem to have been founded on the secrecy of their mysteries. They were said, in their sacred assemblies, to feed on

the flesh of a murdered child; to which calumny a false notion of the blessed sacrament of the Eucharist might give birth. Celsus, and other Heathens, add, that they adored the cross; which slander seems to have been grounded on the respect that was shown to the sign of the holy cross since the earliest years of Christianity. All these circumstances stirred up the zeal of St. Justin to write and present his apologies, wherein he sets forth the sanctity and manners of Christians, and shows that they ought not to be condemned barely for the name of Christian. He vindicates their faith from all the slanders that were forged and unjustly propagated against it. He describes the manner of sanctifying the Sunday, by meeting to celebrate the divine mysteries, to read the Prophets, hear the exhortation of him that presides, and make a collection of alms, to be distributed among the orphans, widows, sick, prisoners, and strangers. He describes the sacraments of Baptism and the blessed Eucharist, mentioning the latter also as a sacrifice:—"No one," says he, (n. 66, p. 83,) "is allowed to partake of this food but he that believes our doctrine to be true, and who has been baptized in the laver of regeneration for remission of sins, and lives up to what Christ has taught; for we take not these as common bread and common drink, but as Jesus Christ our Saviour, being incarnate by the word of God, had both flesh and blood for our salvation, so we are taught that this food, by which our flesh and blood are nourished, over which thanks have been given by the prayers in his own words, is the flesh and blood of the incarnate Jesus." He shows, in fine, that the Christians fly all oaths, love even enemies; abhor the least impurity; are patient and meek; readily pay all taxes; respectfully obey and honour princes; share their riches with the poor; have so great an abhorrence of the least wilful untruth, that they were ready rather to die than to save their lives by a lie; that numbers among them, who were then sixty years' old, had served God from their infancy in a state of spotless virginity, without having offended against the virtue of chastity, in action, or even in thought; that their fidelity to God was inviolable, and their constancy in observing his law invincible. "No one," says he, "can affright from their duty those who believe in Jesus. In all parts of the earth we cease not to confess him, though we lose our heads, be crucified, or exposed to wild beasts." This great and ancient father of the church suffered martyrdom about the year 167, in the reign of Marcus Aurelius and Lucius Verus.

St. Iranæus is called, by Theodoret, the Light of the Western Gauls, and by St. Epiphanius, a most learned and eloquent man, endowed with all the gifts of the Holy Ghost. He was a scholar of the great St. Polycarp, and of Papias, another disciple of the apostles. St. Gregory of Tours informs us, that St. Polycarp sent Irenæus into Gaul, where he was ordained by St. Pothinus,

Bishop of Lyons. After the death of St. Pothinus, he was chosen second bishop of Lyons, and by his preaching, he, in a short time, converted almost that whole country to the faith. He wrote five books against the heresies of his days, and confuted them by the Holy Scriptures, by the Apostles' Creed, and by the unanimity of all churches in the same faith. He testifies that the Christians, by the gift of God, cast out devils, cured the sick, raised the dead, and performed miraculous works every day, over the whole world, in the name of Christ Jesus.—l. ii, 57. He describes the superstitions and impostures of the heresiarch Mark, "who, in consecrating chalices filled with water and wine, according to the Christian rite, made the chalices appear filled with a certain red liquor, which he called blood; and who allowed women to consecrate the holy mysteries." In his third book he complains, "that when the heretics are pressed by Scripture, they elude it by pretending to fly to tradition, but that when tradition is urged against them, they abandon it to appeal to the Scripture alone, whereas both Scripture and tradition confute them." He observes, "that the apostles certainly delivered the truth, and all the mysteries of our faith, to their successors, the pastors: to these, therefore, we ought to have recourse to learn, especially to the greatest church, the most ancient and known to all, founded at Rome by the two most glorious apostles, Peter and Paul, which retains the tradition that it received from them, and which is derived, through a succession of bishops, down to us." He adds, that the Valentinians and Marcionites had nothing but the novelty of their doctrine to show; for the Valentinians were not before Valentinus, nor the Marcionites before Marcion. All these arose much too late, their novelty alone suffices to confound them. In his fourth book he proves the unity of the Godhead, and teaches, (xvii. 18,) "that Christ, abolishing the ancient sacrifices, instituted the clean oblation of his body and blood, to be offered every where, as is foretold in Malachy." In the fifth book he proves our redemption by Christ, and the resurrection of the dead, and mentions the prophetic gifts and other miraculous powers then subsisting in the church. A correct edition of the works of this primitive father was published by Dom Massuel, a Benedictine Maurist, in the year 1710. They were published by Erasmus before, and in the year 1702, by Grabe, but this last editor often makes too bold with the text, and turns it to a wrong sense, in order to favour his own innovations. St. Irenæus suffered martyrdom in the general massacre of the Christians at Lyons, whilst the Pagans were celebrating the decennial games, in honour of the Emperor Severus, as he passed through that city in his expedition into Britain. St. Gregory of Tours writes, that almost all the Christians of that populous city were butchered with Irenæus, and that the streets ran with streams of blood. An ancient epi-

taph, in leonine verses, inscribed on a curious mosiac pavement, in the great church at Lyons, says, the number of martyrs who died with him amounted to nineteen thousand.

St. Quadratus, bishop of Athens, was a disciple of the apostles, inherited their spirit and gifts, and by his miracles and labours exceedingly propagated the faith, as Eusebius testifies. He succeeded St. Publius, the immediate successor of St. Dionysius, the Areopagite, and was esteemed by the Heathens as a greater ornament to their city than the seat of the Muses. He presented to the Emperor Adrian an apology for the Christian religion, some time after the martyrdom of St. Publius, and it procured him such applause, even among the Heathens, that it extinguished a violent persecution.

St. Clement of Alexandria was a native of Athens, well skilled in the Platonic philosophy, and a scholar of Pantænus, who taught the Catechetical School at Alexandria. In his search of truth he discovered the folly of idolatry, and came to the light of faith.—Pantænus being sent by the bishop Demetrius into the Indies, in the year 189. Clement succeeded him in the great school of the Christian doctrine at Alexandria, in which he taught with success, and among other scholars of great eminence, had Origen and St. Alexander, afterwards bishop of Jerusalem, and martyr. He was promoted to the priesthood about the year 195, and published several books, wherein he laid open the absurdity of idolatry, and gave an historical account of its mythology.—He shows in what manner the Christians lived in those early ages, and lays down many excellent rules for conducting souls to true perfection. Great erudition is displayed in all his writings. He died at Alexandria before the end of the reign of Caracalla, who was slain by Macrinus, in the year 217.

St. Hegesipus, a primitive father, near the times of the apostles, wrote a history of the church, in five books, from the passion of Christ down to his own time, in the year 133, and gave in it illustrious proofs of his faith, showing the apostolical tradition, and proving, that no episcopal see, or particular church had fallen into error, but had in all things preserved inviolably the truths delivered by Christ, as Eusebius informs us, lib. 4. c. 22.

St. Theophilus was one of the most illustrious bishops and learned fathers of the second century. His writings are highly valued by Eusebius and St. Jerom, for elegance of style, variety of erudition, and a discreet and warm spirit of piety and religion. His parents, being Gentiles, trained him up in idolatry, and gave him a liberal education. He was well versed in the works of the greatest masters of ancient philosophy; but finding the religion in which he was reared, to be not only unsatisfactory, but also absurd and ridiculous, he had too honest an heart to be satisfied with falsehood and impiety, because it was fashionable. In his

diligent inquiry after truth he fell, upon the books of the prophets and gospels, and was much delighted with the sublime verities which they contain. The doctrine of the resurrection was for some time a great stumbling block to him. There was scarcely any article of faith which met with so much opposition as this from the Heathen philosophers. So full were their heads of the axiom, that from a privation of form to the repossession of it, there can be no return, that they understood it, not only of the order of things in the ordinary course of nature, but as if it implied a contradiction, though certainly in the supernatural order of things, it is equally easy to Omnipotence to restore our scattered parts, and combine them again into the same mass, as it was at first to create them out of nothing. Theophilus, at length, conquered this difficulty, by reading the sacred oracles of truth, and by frequent reflections upon the many shadows of a resurrection which God has impressed upon several parts of the creation, in the common course of nature. After his conversion, being chosen bishop of Antioch, and successor to Eros, he laboured zealously to promote virtue and true religion, and to draw sinners from the wanderings of heresy and idolatry into the paths of eternal life. Heresies and schisms he compared to dangerous rocks, upon which whosoever is cast runs the dreadful hazard of losing his immortal soul. "As pirates," says he, "by striking on rocks, dash to pieces their laden vessels, so whoever are drawn aside from the truth, shall be miserably overwhelmed in their error."—l. 2, ad Autolyc. p. 183. He tells them, "that it is in vain to make an inquiry after truth, unless they reform their hearts, and proceed with views perfectly pure; for the passions raise clouds, which blind reason. All men have eyes," says he, "yet the sun is veiled from the eyes of some: it, however, ceases not to emit a flood of day, though those whose eyes are blinded see not its radiant light. But this defect is not to be laid to their charge, nor can the sun be complained of on account of their blindness."

St. Dionysius, bishop of Corinth, flourished under the emperor Marcus Aurelius. This primitive father says: "that St. Peter and St. Paul, after planting the faith at Corinth, went both into Italy, and there sealed their testimony with their blood." Eusebius mentions several of his instructive letters to the faithful.

St. Apollinaris rendered his name illustrious by a noble apology for the Christian religion, which he addressed to the emperor Marcus Aurelius, about the year 175, to remind him of the benefit he had received from God, by the prayers of the Christians, and to implore his protection.

St. Apollinaris also composed an excellent apology in vindication of the Christians, and spoke it in a full senate; but having refused to renounce Christianity, he was condemned to be beheaded about the year 186.

St. Pantænus, a learned father of the second century, is, for his eloquence, styled by St. Clement of Alexandria, the *Sicilian Bee*. Being by profession a Stoic philosopher, his esteem for virtue led him into an acquaintance with the Christians, and being charmed with the innocence and sanctity of their conversation, he opened his eyes to the truth, and embraced the faith.

Tertullian was born at Carthage, in the year 160. He applied himself from his youth to the study of every branch of literature, poetry, philosophy, geometry, physic and oratory. He dived into the principles of each sect, and into the fabulous and real or historical part of mythology. His comprehensive genius led him through the whole circle of profane sciences. He had a surprising vivacity and keenness of wit, and an uncommon stock of natural fire, which rendered him exceedingly hot and impatient, as himself complains. His other passions he restrained after his conversion to Christianity. The motives which engaged him to embrace the Christian religion, were the antiquity of the Mosiac writings, the mighty works and wisdom of the Divine Law-giver; the continued chain of prophecy and wonders conducting the attentive inquirer to Christ; the evidence of the miracles of Christ and his apostles; the excellency of the law of the gospel, and its amazing influence upon the lives of men; the power which every Christian then exercised over evil spirits; and the testimony of the very devils themselves, whom the infidels worshipped for gods, and who turned preachers of Christ, howling and confessing themselves devils in the presence of their own votaries. Apol. c. 19, 20, 23, &c. Being excellently formed for controversy, he immediately began to write in defence of religion, which was then attacked by the Heathens and Jews on one side, and by heretics on the other. He successfully employed his pen against all these enemies to truth. The persecution which began to rage, gave occasion to his Apologetic, which is a master-piece, and indisputably one of the best among all the works of Christian antiquity. By it he gave a deadly blow to Paganism, and refuted all the calumnies published against the Christians. He shows the divine morality of their doctrine, and exposes the incoherence and absurdity of the Pagan religion. He mentions their submission to the emperors, their love of their enemies, their mutual charity, horror of all vice, patience and constancy in suffering, death, and all manner of torments for the sake of virtue. The Heathens called them, in derision, *Sarmentitians* and *Semaxians*, because they were fastened by the executioners to the trunks of trees, and stuck about with faggots, to be set on fire: but Tertullian answers them: "Thus dressed about with fire we are in our most illustrious apparel: these are our triumphal robes, embroidered with palm branches, in token of victory, and mounted upon the pile we look upon ourselves as in our triumphal chariot. Who-

ever looked well into our religion, but came over to it? And whoever came over to it, but was ready to suffer for it? We thank you for condemning us, because there is such a blessed discord between the divine and human judgment, that when you condemn us upon earth, God absolveth us in heaven."

In his excellent book of "Prescription against Heretics," he lays a great stress on his communion with all the Apostolic churches, especially that of Rome, and confutes, by general principles, all heresies that can arise. He shows, "that the appeal to Scripture is very unjust in them who have no claim or title to the Scriptures: as those were carefully committed in trust by the apostles to their successors;" and he proves, that "to whom the Scriptures were entrusted, to them also was committed the interpretation of Scripture." He urges, c. 35. "that Marcion—Apelles—Valentinus—and Hermogenes, (a Stoic philosopher and Christian in Africa, who taught matter to be eternal,) were of too modern a date, that the church was before them, and that before they can commence apostles, they ought to say, that Christ came down again from heaven, and taught again upon earth." He says, "that if they have the confidence to put in their claim to apostolic antiquity, they should prove their mission by miracles, like the apostles, should show the origin of their churches, and the order and succession of their bishops, so as to ascend up to an apostle, &c." He adds, "to these men the church might thus freely address herself: Who are ye? When, and from whence came ye? What do ye in my pastures, who are none of mine? By what authority do you, Marcion, break in upon my inclosures? Whence, O Apelles, is your power to remove my land-marks? This field is mine of right: why, then, do you at your pleasure sow and feed therein? It is my possession: I held it in times past; I first had it in my hands; my title to it is firm and indisputable, and derived from those persons whose it was, and to whom it properly belonged.—I am the heir of the apostles; as they provided in their testament, as they committed and delivered to my trust, as they charged and ordered me, so I hold."—c. 37. He observes, in fine, in this book that heresies are no just cause of scandal or wonder, any more than fevers, which consume the human body; for they were predicted by Christ, and they are the necessary consequence of the criminal passions of men, who are unwilling to be governed by any rules, but model every thing according to their own fancy.

The most useful among his other works, and the best polished, is his book "On Penance," wherein he treats of repentance at baptism, and for the sins committed after baptism, which he there proves the church has power to remit.

In his treatise "On the Shows," he represents them as occasions of sin, and the stage as the school of the world, and of course an

antichristian school: he mentions a woman, who, going to the theatre, returned back possessed of a devil. When the exorcist reproached the evil spirit for daring to attack one of the faithful, it boldly answered, "I found her in my own house."

Tertullian, in his other works, recommends to women modesty in attire, and condemns the use of paint. He mentions several in the church living in perpetual continency, from a conviction that those, who, for the sake of practising more perfect virtue, prefer a state of perpetual virginity and voluntary chastity, embrace that which is more perfect and more excellent. This is the manifest inspired doctrine of St. Paul, (*1. Cor.* vii.) and in the Revelations of (*St. John* xiv.) Spotless virgins are called, in a particular manner, the companions of the Lamb, and are said to enjoy the singular privilege of following him wherever he goes. The holy fathers are profuse in extolling the excellency of holy virginity, as a special fruit of the incarnation of Christ, his divine institution, and a virtue that raises men, even in this mortal life to the dignity of angels; disengages the mind and heart from worldly thoughts and affections; purifies the soul, and produces in it the nearest resemblance to God, who delights in chaste minds, and chooses to dwell singularly in them.

Tertullian dissuades widows from second marriages, for this reason, among others, because, he says, it is "the duty of a widow always to pray for the soul of her deceased husband." He informs us, that on the sacred chalices was represented the image of the good shepherd bringing home the lost sheep on his shoulders; that the blessed Eucharist was received by the faithful before they took any food; that they fasted through obligation every day before Easter (that is in Lent) till vespers, or evening prayers, and, out of devotion, on Wednesdays and Fridays till three o'clock, some abstaining from all vinous and juicy fruits, and using only dried meats; others confining themselves to bread and water. This ancient writer also mentions the ceremonies used at baptism; the yearly oblations or sacrifices for the dead; standing at prayer on the Lord's day, and from Easter to Whitsuntide; and the sign of the cross, which, he says: "the Christians then usually made upon their foreheads at every action, and in all their motions—at coming in or going out of doors, dressing or washing themselves, when they sat down to table, or went to bed, when they light a lamp or candle, &c."—De Cor. c. 3, 4.

St. Vincent of Lerins, speaking of Tertullian, says, "he was among the Latins what Origen was among the Greeks, the first man of his age." Every word in his writings seems a sentence, and almost every sentence a new victory over his adversaries; yet with all these advantages he did not persevere to the end of his life in the ancient and universal faith: by pride he miserably fell into the reveries of the Motanists, about the time of the death of

Pope Victor. He maintained that second marriages were unlawful and denied that the church could forgive sins of impurity, murder, or idolatry. His vehement temper knowing no medium, he resented some affronts which he imagined he had received from the clergy at Rome, as St. Jerom testifies, and in this passion he deserted the church. But as Solomon's fall did not prejudice his former inspired writings, neither did the misfortune of Tertullian destroy, at least, the justness of the reasoning in what he had written in defence of the truth, no more, than if a man lost his senses, this unlucky accident could annul what he had formerly done for the advancement of learning.

CHAPTER XI.

THE FOURTH AND FIFTH GENERAL PERSECUTIONS.

Arrius Antoninus, being adopted by the emperor Adrian, ascended the imperial throne in the year 138, and obtained the surname of Pius, according to some historians, for his gratitude to Adrian, and, according to others, for his clemency, and other moral virtues. He had often in his mouth, the celebrated saying of Scipio Africanus: "that he would rather save the life of one citizen, than destroy a thousand enemies." He was eminent for his learning, and devoted himself to the Stoic philosophy. Yet he had the weakness to extort, by his tears and entreaties, a decree from the Senate to enrol Adrian among the gods, and to appoint a temple for his worship; he likewise caused his wife, Faustina, to be honored after her death as a goddess. He did not raise any new persecution against the church, but he was so pusillanimous, that he had not always courage to protect the innocent from the fury and malice of their enemies. St. Justin, Eusebius and Tertullian inform us, that in his reign the blood of the saints was often shed, and that the Christians were tortured with the most barbarous cruelty, without having been convicted of any crime. Ruinart testifies, that in his reign the seven brothers, Januarius, Martialis, Felix, Philip, Sylvanus, Alexander, and Vitalis, suffered martyrdom, with their pious mother, Felicitas, a noble widow in Rome, who had brought them up in the most perfect sentiments and practice of heroic virtue, and who, after the death of her husband, having made a vow of continency, employed herself wholly in prayer, fasting, and works of charity.

Marcus Aurelius Antoninus, the adopted son and successor o. Arrius Antoninus, was renowned for his wisdom, moderation, and attention to the good of the Roman empire. He was surnamed the Philosopher, and had a saying of Plato's for ever in his mouth: "Happy is that state, where philosophers are kings, and kings philosophers." However, the lustre of his wise administration was not without shades, and his apparent virtues were mixed with

superstition and vice. It is certain, that with all his philosophical knowledge and princely qualities, he was a bigotted Pagan from principle, and did not love his Christian subjects, though they did nothing but good to mankind. Besides a tincture of superstition and philosophical phrenzy, a mixture of weakness was blended in his character, notwithstanding the boasted cry of his wisdom: was it not acting out of character, and more like a pedant than a prince, for a Roman emperor, in his old age, to trudge with his book, like a school-boy, to the house of Sextus the philosopher, to learn his lesson? The fourth general persecution took place under this emperor, in the year 166, for he then published fresh edicts against the Christians, and commanded them to be punished with death. In consequence hereof, numbers were crowned with martyrdom at that period, both in Asia and in Gaul, particularly at Smyrna, at Lyons, and Vienna. Amongst the rest, St. Policarp, bishop of Smyrna, was put to a cruel death at the age of eighty-six years; and Eusebius informs us, Hist. l. 4, c. 13, that the Christians of that city carried away his relics, and valued them more than gold or precious stones. St. Pothinus, bishop of Lyons, and many others, of all ages and conditions, were also, through the most acute torments, conveyed to heaven. At Rome St. Justin was beheaded. At length Marcus Aurelius put a stop to this persecution, about the year 174, and published an edict in favour of the Christians, after the miraculous victory he gained in Germany. It is thus related by Eusebius, Tertullian, St. Jerom, St. Gregory of Nyssa, and by the Christian and Heathen historians of those times: Marcus Aurelius having long attempted, without success, to subdue the Germans by his generals, resolved to lead a powerful army against them. He and his army were beyond the Danube, shut up in narrow defiles, and surrounded by the Quadi, a people inhabiting that tract, now called Moravia. He was in such a disadvantageous situation, that there was no possibility that either he or his army could escape out of their hands, or subsist long where they were, for want of water. The twelfth legion, called the *Melitine*, from a town of that name in Armenia, where it had been quartered for a long time, was chiefly composed of Christians: these when the army was drawn up languid and ready to perish with excessive heat and thirst, fell upon their knees, "as we are accustomed to do at prayer," says Eusebius, and humbly addressed themselves to God for relief. The enemies, surprised at so strange a sight, assailed the Roman camp with impetuosity; but on a sudden, the sky being darkened with clouds, a thick rain showered down immediately, and relieved the Romans, who fought and drank at the same time, catching the rain as it fell in their helmets, and often swallowing it mingled with blood. By this means they were much refreshed: but the Germans being still too strong for them,

the storm was driven by a violent wind upon their faces, and accompanied with such dreadful flashes of lightning and loud thunder, that they were terrified, were deprived of their sight, and beaten down to the ground. In fine, being entirely routed, and put to flight, they sent back thirteen thousand prisoners, whom they had taken, and begged for peace, on whatever conditions it should please the emperor to grant it to them. In acknowledgment hereof, he immediately gave this Christian legion the name of the thundering legion, and took the title of the seventh-time emperor, contrary to custom, and without the consent of the senate, regarding it as given him by heaven. Out of gratitude to his Christian soldiers, he published an edict, in which he confessed himself indebted for his delivery to the shower obtained, perhaps by the prayers of the Christians, and more he could not say, without danger of exasperating the senate. In it he forbad, under pain of death, any one to accuse a Christian, on account of his religion; yet, by a strange inconsistency, especially in so wise a prince, being overawed by the opposition of the senate, he had not the courage to abolish the laws already made, and in force against the Christians; for which reason the governors in several places availed themselves of these laws and put many of the faithful to death, though their accusers were also put to death, as appears in the case of St. Apollonius, and of the martyrs at Lyons. To perpetuate the remembrance of the aforesaid signal prodigy and wonderful deliverance of Marcus Aurelius Antoninus, with his army, the *Columna Antoniana*, or Antonine pillar was erected in one of the piazzas of Rome, with a representation of this remarkable event on its bas relievos, by the figure of Jupiter Pluvius, flying in the air, with his arms expanded, and a long beard, which seems to waste away in rain. The Christian soldiers are there represented as relieved by this sudden tempest, and in a posture partly drinking of the rain water, and partly fighting against their enemies, who, on the contrary, are represented as stretched on the ground with their horses, and upon them only the dreadful part of the storm is descending. Sixtus V. placed on the summit of this pillar a beautiful statue of St. Paul, as he did another elegant statue of St. Peter on Trajon's pillar, instead of the golden urn, wherein the ashes of that emperor had been lodged, according to the custom of the ancient Romans. These pillars are still extant, as likewise a curious equestrian bronze statue of Marcus Aurelius, erected in the centre of the platform of the Capitolium, on a lofty square marble pedestal, formed out of one block, by Michael Angelo. This statue is admirably well finished, and so expressive, that Charles Maratti viewing it with admiration, cried out, and said: "March forward —Do you forget that you are alive?"

Lucius Commodus, having succeeded his father, Marcus Au-

relius, began his reign with extraordinary moderation, and though he afterwards sunk into debauchery and cruelty, for which he was poisoned and strangled in the year 192, yet he never persecuted the Christians. After his death, Helvius Pertinax, at the age of 69 years, was made emperor by compulsion, but reigned only eighty-seven days, always trembling for his own safety. He was stabbed in his palace by the fury of the soldiery. On that occasion, the Prætorian Guards, who had often made and unmade emperors at pleasure, debased to the last degree the dignity of the Roman empire, having exposed it to sale by public auction. Didius Julianus and Sulpicianus, having several times out-bid each other, when the latter had offered five thousand drachms, Julianus at once rose to 6250, which he promised to give each soldier. Having carried the empire for this price, the senate confirmed the election, but the purchaser being embarrassed to find money to acquit himself of his engagement, was murdered sixty-six days after, so that he dearly bought the honor of wearing the purple, and of having his name placed among the emperors. Septimius Severus, a man really, as well as nominally severe, *vere pertinax*, *vere severus*, as the common people used to say of him, was next advanced to the throne, by a part of the troops, and acknowledged emperor by the senate. Piscennius Niger, præfect in Syria, and Clodius Albinus, præfect of Britain, both competitors for the empire, were proclaimed by different armies; but Severus defeated the first, by his generals, in the year 194, and the latter himself, near Lyons, in Gaul, in the year 197. The Christians had no share in those public broils. Tertullian at that time, extols their fidelity to the ruling princes, and says, none of them were ever found in the armies of rebels, or engaged in the party of either of the two competitors of Severus. They regarded the confirmation of the senate, in the name of the whole Roman people, as the solemn act of state, by which the emperor was legally invested with that supreme dignity, and on this account, they every where acknowledged and faithfully obeyed Severus; nay, a Christian, called Proculus, cured him miraculously of some grievous distemper, as Tertullian tells us, l. de Scapul. c. 4. for which benefit the emperor was for some time favourable to the Christians; but the clamours of the Heathens at length moved him to raise the fifth general persecution against the church. About the conclusion of the second century, and the tenth year of his reign, he issued his bloody edicts against the Christians, and had them executed with such rigour and barbarity, that it was imagined the time of Antichrist was come. Having formerly been governor of Lyons, and an eye witness to the flourishing state of that church, he seems to have given particular instructions, that the Christians there, who refused to join the idolators in the sacrifices, should be proceeded against with ex-

traordinary severity. The fire of this persecution raged through all the provinces of the Roman empire, but far from consuming the Church of Christ, it served only to purify it, and to make it shine with greater lustre. The more Christians were put to death, the more their number daily increased and multiplied under their very oppressions, and the more converts were made to Christianity from the view of such wonderful examples of fortitude, which made Tertullian say: that their blood was a seed that continually produced new crops of Christians, and was multiplied to an hundred fold. God was pleased to work miracles frequently at their martyrdom, whereby many of the spectators, and sometimes the very executioners, and the judges themselves were converted. They appeared with courage before the tribunals, and viewed with calmness and unconcern the racks and other instruments prepared for their torture, ready to meet death in all its forms of cruelty. It was not for want of strength or valour that they suffered with such patience every persecution and insult, but from a principle of religion, which taught them submission to the civil authority of government. They preferred torments and death to sin, because the love of God, above all things, reigned in their hearts. Far from denying our religion, "we say, we are Christians, says Tertullian. We proclaim it to the whole world, even under the hands of the executioners, and in the midst of all the torments you inflict upon us to compel us to unsay and deny it. Torn and mangled, and weltering in our blood, we cry out, as loud as we are able to cry: that we are worshippers of God, through Jesus Christ." It was under the tyrant Severus, that Leonidas, Origen's father, was beheaded at Alexandria, St. Speratus and his companions were beheaded at Carthage, St. Felicitas, and St. Perpetua were martyred in Mauritania, St. Potamiæna and her mother, Marcella, were burned alive at Alexandria, with several others, who had been educated in the school of Origen. Severus after carrying on the persecution ten years, as Sulpicius informs us, whilst he was making war in Britain, being on his march with his army, his eldest son Bassianus, surnamed Antoninus Caracalla, who marched after him, stopped his horse, and drew his sword to stab him, but was prevented by the outcry of those about him. Severus only reproached him for his intended parricide, but died soon after at York, of grief and melancholy for his son's treachery, rather than of the gout. His two sons, Antoninus Caracalla, and Geta, succeeded him, but the eldest caused the latter to be stabbed in his mother's bosom, who was sprinkled with his blood. Caracalla himself after a cruel and abominable reign of six years, was slain by Macrinus, who, from being a gladiator and huntsman, was elected emperor, and after an unsuccessful war with the Parthians, and a reign of one year and two months, was slain by the soldiers. Macrinus was suc-

ceeded by Varius Heliogabalus, who being one of the most filthy monsters Rome ever produced, was likewise put to death by the soldiery, and after having been dragged through the streets of Rome, he was thrown into the Tyber.

CHAPTER XII.

THE CHURCH OF THE THIRD CENTURY.

In this century the succession of the chief pastors, and of saints and martyrs, was kept in the chair of St. Peter, by Zephyrinus, Calixtus, Urbanus, Pontianus, Antherus, Fabianus, Cornelius, Lucius, Stephanus, Xystus, Dionysius, Felix, Eutychianus, Caius, and Marcellinus. In other sees a similar succession of holy bishops was kept up. The doctrine of faith and morals was preserved in its primitive purity, and the Church of Christ made fresh acquisitions by the conversion of numberless infidels in Armenia and Persia, and by settling a new colony of saints in the deserts of Egypt and Thebais. The principal fathers and ecclesiastical writers, of this age, were Caius, a disciple of the great St. Irenæus, and a regionary bishop, who was commissioned to preach the gospel, though he was not fixed in any particular see, Hippolitus, a most learned and holy prelate, Minucius Felix, Julius Africanus, St. Cyprian, St. Gregory of Neocæsarea, St. Dionysius of Alexandria, St. Victorinus of Panonia, St. Methodius, bishop of Tyre, with whom we may join the great prodigy of his days, Origen, a priest of Alexandria, Arnobius the orator, and his scholar Lactantius, the Christian Tully.

St. Zephyrinus, a native of Rome, succeeded Victor, and filled the Pontifical chair seventeen years. He was a zealous defender of Christ's divinity, maintained the sacred deposit of the faith of the church inviolable, and watched over the purity of its morals and the sanctity of its discipline. He was the support and comfort of his distressed flock, under the bloody persecution of Severus, and he suffered by charity and compassion what every confessor underwent. The triumphs of the martyrs were indeed his joy, but his heart received many deep wounds from the fall of apostates and the blasphemies of Artemon, Marcion, Montanus, and Theodotus the banker, and Theodotus the tanner. Eusebius informs us, that St. Zephyrinus, affected by the tears and compunction of Natalis, who covered with sack-cloth and ashes, and prostrated at the feet of the clergy, humbly implored forgiveness for the scandal he had given, re-admitted him to the communion of the church, and granted him an indulgence or relaxation of the severity of the discipline, that required a penitential delay and trial.

St. Calixtus, or Calistus, succeeded St. Zephyrinus in the pontificate, in the year 217, or 218, and governed the church five

years and two months with great prudence, piety and religion. The pontificals ascribe to him a decree appointing the four quarterly fasts, called Ember days. He also decreed that ordinations should be held in each of the Ember weeks. From St. Peter to St. Sylvester, we read of no other Pope holding ordinations, but in the month of December. The name of St. Calixtus is rendered famous by the ancient cemetery, which he enlarged and adorned on the Appian Road, and which for the great number of holy martyrs, whose bodies were there deposited, became the most celebrated of all those about Rome. The entrance of it is at St. Sebastian's, one of the seven principal churches of Rome, and in it the bodies of St. Peter and St. Paul lay for some time, according to Anastasius. Mabillon observes, that in the first ages of the church, the primitive Christians were desirous to be buried near the tombs of the martyrs; in hopes of being assisted by their prayers, and of rising in their glorious company at the last day. They also turned their faces towards the east at prayer, and built their churches and oratories, so that the high altar and head of the church, were eastwards, the rising sun being a symbol of the resurrection. They likewise buried the faithful with their feet turned towards the east, that they might rise facing the rising sun. The Romans burned the corpses of their dead, and placed the urns, in which the ashes were contained, usually on the sides of the high ways, as Cicero informs us. The Egyptians preserved their dead bodies, and the Persians cast them to the wild beasts; but the faithful, in all ages down from Adam, were careful to treat the dead with religious respect, and to bury them with decency and modesty in the earth, where, according to the sentence pronounced by God, they return to dust till the general resurrection. The commendations, which our Lord bestowed on the woman, who poured precious ointments upon his head, a little before his death, and the devotion of those pious persons, who took so much care of his funeral, strongly recommended this office of charity to the primitive Christians, and their practice in this respect, consisted not in any extravagant pomp, but in a religious gravity and respect, that were expressive of their lively faith and firm hope of a future resurrection, in which they regarded the mortal remains of their dead as precious in the eyes of God, who watches over them, regarding them as the apple of his eye, to be raised one day in the brightest glory, and made shining lustres in the heavenly Jerusalem.

St. Urban succeeded Calixtus in the year 223, and governed the church seven years. He was succeeded by St. Pontian, who being persecuted and banished by the Emperor Maximinus into the Isle of Sardinia, died there, if not by the sword, at least by the hardships of his exile, and the unhealthiness of the air, as Tillemont informs us. T. 3.

St. Antherus, his successor, governed the church only one month and ten days. St. Fabian governed it sixteen years, and died a glorious martyr in the persecution of Decius, as St. Cyprian and St. Jerom witness. The Apostolic see remained vacant above sixteen months, the clergy and people not being able, all that time, through the violence of the persecution, to assemble for the election of a bishop. St. Cyprian says, that such was the rage of Decius, that he would more easily have suffered a competitor in his empire than a bishop in Rome. At length, however, when the Emperor was at a distance engaged in a war with the Goths, in Thrace, where he perished in a bog, Cornelius, who had the chief share in the direction of affairs, in the Roman Church, during the vacancy, was elected Pope, in the year 250, by almost all the clergy of Rome, and a great number of the laity, with the concurring suffrages of sixteen ancient and worthy bishops, who were then present. St. Cyprian exceedingly extols the zeal and piety, with which St. Cornelius behaved in his pastoral charge, and the courage and steadfastness with which he adhered to his duty in the most perilous times. He assembled at Rome a synod of sixty bishops, in which he confirmed the canons by which it was ordained to admit the lapsed, who were penitent, to public penance; and bishops and priests, who had fallen only to the rank of laymen, without power of exercising any sacerdotal function. Novatian, who was there present, and obstinately refused to communicate with such penitents, was excommunicated, and several persons, who had been seduced by him to favour his schism, repented and were received to communion by St. Cornelius to the great joy of the people.

This Novatian had been a Stoic philosopher, and had gained a considerable reputation by his eloquence. Having embraced the faith, he continued a catechumen, till falling dangerously ill, and his life being despaired of, he was baptized in bed not by immersion, which was then the most usual method, but by infusion, or pouring on of water. On recovering, he received not the seal of the Lord, by the hand of the bishop, says St. Pacian, that is to say, the sacrament of Confirmation. Both these defects were, by the ancient discipline of the church, bars to Holy Orders. The *Clinici*, or persons who had been baptized in bed in time of sickness, were declared irregular, and excluded from the priesthood; not as if such a baptism was defective, but in detestation of the sloth and lukewarmness, by which such persons put off their baptism till they were in immediate danger of death. Novatian, notwithstanding this double irregularity, was afterwards ordained priest, and with a view to make himself conspicuous, he opposed the pastors of the church, complaining, that by a criminal relaxation of the law of the gospel, they too easily admitted again those who had fallen in the persecution. By this rigour and

pharisaical zeal he made an open schism, pretending that the lapsed ought never to be again admitted to penance, or to receive absolution, not even after having performed any course of penance, or in the article of their death. On account of his errors, he is called by St. Cyprian, (Ep. 57,) a deserter of the church an enemy to all tenderness, a very murderer of penance, a teacher of pride, a corrupter of the truth, and a destroyer of charity. At length he added heresy to his schism, and maintained, that the church had not received from Christ power to absolve sinners from the crime of apostacy, how penitent soever they might be. His followers and disciples, who were called Novatians, and Cathari, that, is pure, taught that those who committed murder and fornication could not be absolved, and condemned second marriages. Novatian gained over to his party some confessors, who were in prison at Rome, and decoyed three bishops, from a corner of Italy to come to Rome, and ordain him bishop of that city in opposition to the holy Pope Cornelius, who was sent into banishment by the Emperor Gallus to Centumcellæ, now called *Civita Vecchia*. St. Cyprian wrote him a congratulatoty letter upon the news of his happiness, in suffering for Christ, and in it he foretold his own approaching conflicts and martyrdom.

St. Cornelius being called to eternal bliss, in the year 252, St. Lucius was elected, and he suffered a glorious martyrdom about five months after his election, as St. Cyprian assures us. St. Lucius having recommended St. Stephen for his successor, he was accordingly chosen Pope, on the third of May, in the year 253. The controversy concerning the re-baptization of heretics gave St. Stephen much trouble. It was the constant doctrine of the Catholic Church, that baptism given in the name of the Three persons of the Holy Trinity, is valid, though it be conferred by an heretic; for Christ being the principal, though invisible minister, in the administration of the sacraments, though both faith and the state of grace be required in him who confers any sacrament, not to incur the guilt of sacrilege; yet neither is required for the validity. St. Cyprian, Firmilian, and some other African prelates supported the contrary opinion, and falsely imagined this to be a point, not of faith, which is every where invariable, but of mere discipline, in which every church might be allowed to follow its own rule or law. St. Stephen, who saw the danger which threatened the church under the colour of zeal for its purity and unity, and an aversion from heresy, opposed himself as a rampart for the house of God, declaring that no innovation is to be allowed, but that the tradition of the church derived from the apostles, is to be inviolably maintained. He even threatened to cut off the partisans of this novelty from the communion of the church, but never proceeded to pronounce any sentence against them, or they never would have stood out against a censure, in which the whole church acquiesced.

He suffered himself patiently to be traduced as a favourer of heresy in approving heretical baptism, and was insensible to all personal injuries, not doubting but those great men, who by a mistaken zeal were led astray, would when, the heat of disputing should have subdued, calmly open their eyes to the truth. Thus by his zeal he preserved the integrity of faith, and by his forbearance he saved many souls from the danger of shipwreck. He was sensible, that the rule of faith admits nothing new, but that all things are to be delivered down to posterity, with the same fidelity, with which they were received, and that it is our duty to make our own imaginations bend to the wisdom of those who went before us, and to follow religion, and not to make religion follow us. What then was the issue of this grand affair, but that which is usual: antiquity kept possession, and novelty was exploded.

Upon the demise of St. Stephen, St. Xystus succeeded him in the pontificate. He is styled by St. Cyprian a peaceable and excellent prelate. He suffered martyrdom in the year 258, under the emperor Valerian, in a cemetery, for the Christians in the times of persecution resorted to cemeteries and subterraneous caverns to celebrate the divine mysteries, and to visit out of devotion, the tombs of the martyrs. After the death of St. Xystus, or Sixtus, through the violence of the persecution, the holy see continued vacant almost a year, until St. Dionysius was chosen on the 2d of July, 259. He was eminent for his learning, and for his charity to the distressed and indigent. He condemned the errors of Sabellius, and confuted the blasphemies of Paul of Samosata.

St. Felix succeeded St. Dionysius in the government of the church, in the year 269. Paul of Samosata, the proud bishop of Antioch, to the guilt of other crimes added that of heresy, teaching that Christ was no more than a mere man, in whom the Divine Word dwelt, merely, by its operation, and as in its temple; with many other gross errors concerning the capital mysteries of the Trinity and Incarnation. St. Felix wrote on this occasion, a learned epistle, quoted by the council of Ephesus, and clearly explained the Catholic doctrine of the whole mystery of the Incarnation. He governed the church five years, and passed to a glorious eternity in the year 274. He was succeeded by St. Eutychian, who is said to have interred with his own hands, no less than 342 martyrs at Rome.

St. Caius succeeded St. Eutychian in the apostolic see, in the year 283, and sat twelve years, four months, and seven days. The ancient pontificals say, he was a native of Dalmatia, and related to the emperor Dioclesian. He was succeeded by St. Marcellinus, in the year 296, about the time that Diocl[illegible]ian set himself up for a deity, and impiously claimed divine honors. St. Theodoret tells us, that in those stormy times of persecution, Marcellinus acquired great glory. Petilian, the Donatist bishop

objected to the Catholics, that Marcellinus had sacrificed to idols, and had delivered up the Holy Scriptures to the persecutors; and that Melchiades, Marcellus and Sylvester, were guilty of the same apostacy. St. Augustin entirely denied the charge, which was a mere calumny of the Donatists, (1. *contr. Petil. c.* 16. *t.* 9. *p.* 541.) Yet upon this slander some others built another fictitious history of his repentance, in a pretended council of Sinuessa.—(*See Pagi, Orsi, and Tillemont*, ad An. 303.)

St. Caius and St. Hippolytus are justly ranked among the most illustrious doctors who flourished in the third century. They were both disciples of Irenæus. St. Hippolytus was the master of Origen. St. Jerom calls him a most holy and eloquent man. St. Chrysostom styles him a source of light, a faithful witness, a most holy doctor, and a man full of sweetness and charity. Theodoret styles him a spiritual fountain in the church. A collection of his homilies was extant in Theodoret's time. He wrote comments on several parts of the holy Scriptures, and treatises on the mysteries of the Trinity and Incarnation, on the divinity of the Son of God, on the distinction of the divine and human nature in Christ, on the resurrection of the dead, on the fast of Saturday, on the holy Communion, and on the origin of good and evil. He wrote also a book against heresies, particularly against the errors of Noetus, Marcion, &c.

Minucius Felix seems to have been originally an African, though he lived at Rome, and there pleaded at the bar, with great reputation for eloquence and probity. He was called in an advanced age to the light of divine wisdom, as he says, and he had humility enough to despise the rank which he held among the learned and the great ones in the world, and by a happy violence, to embrace the doctrine of the cross, and enter heaven in the company of the ignorant, and the little ones, as St. Eucherius says. Minucius had two African friends, Cecelius and Octavius, who were joined with him in a course of the same studies. They were all three eminent and learned men of the first rank, and formed together a triumvirate of perfect friendship. Octavius seems to have had the glory of leading the way; for Minucius says, he ran before him as a guide; but like a true friend, he could not be content or happy without his dear Minucius. He gave himself no repose so long as he saw his friend, his other half, remain in the darkness of infidelity, and in the shades of death. Words from the mouth of such a friend, drop like honey from the honey-comb; whilst from a harsh prophet, whom we hate, truth itself becomes unacceptable. Minucius, therefore, was easily prepared to receive the impressions of virtue, and this blessed pair became one in religion as well as in friendship. The Christian faith, which he embraced, far from abating, served only to refine and perfect their mutual affection, and make them congratulate each other, upon their new

life, in transports of holy joy, which all their oratory wanted words to express. They looked back on their past sinful lives with sorrow, and could relish nothing for the future but the humiliations of the cross, and the severities of penance. They overlooked racks and tortures with triumph, both turned advocates for the faith of Christ, and without any other retaining fee than the reward of their charity, and the expectation of a happiness beyond the grave, they strenuously pleaded the cause of their crucified Redeemer. The two illustrious lawyers and converts seemed now to want nothing themselves, but they were extremely desirous to make Cecilius, their third friend, a happy convert like themselves. This, however, was a work of difficulty, that called for the last effort of their piety and friendship. Early prejudices from education leave a tincture upon the mind which seldom wears out without much pains and ingenuity; and how supine soever such a conduct is in matters of this nature and importance, men often are inclined to content themselves with the religion of their parents, almost as naturally as they take up with their language. Cecilius, moreover, was a man of the world, and of latitudinarian principles, and, therefore, was hardly to be come at with argument.—He was a person of wit and abilities, but his own idol, and a great lover of applause and pleasure. Hence, his chief religion seems to have been to serve himself. To complete his character, the philosophy he had imbibed only raised his vanity, and intoxicating his head with conceit, set him at the greatest distance from the reach of argument. But notwithstanding this seemingly inaccessible temper of mind, we find Cecilius, at length, by the power of divine grace, made a glorious convert, an eminent saint, and, in all probability, the converter of the great St. Cyprian. Octavius and Minucius, were the instruments which God was pleased to make use of to effect this great work. They began by recommending it to God, by their fervent prayers; and their victory over him was the issue of a conference, the sum of which Minucius has left us in an elegant dialogue, which he entitled *Octavius*, in honor of his friend, and which for purity and delicacy of the Latin language is not equalled by any Pagan writer of that age.

Thascius Cyprian, the son of one of the principal senators of Carthage, tells us, that he lived a long time amidst the Fasces, which were the Roman emblems of the supreme magistracy, but he deplores that he was then a slave to vice and evil habits. "I lay in darkness, (says he,) and I floated on the boisterous sea of this world, a stranger to the light, and uncertain where to fix my feet." He passed the greater part of his life in the study of philosophy, and all the liberal arts; and made such improvements in oratory and eloquence, that he was chosen public professor of rhetoric at Carthage, a city inferior to none but Rome for the number of its inhabitants. He was upon the borders of old age when

he was rescued from the darkness of Paganism, and the servitude of vice. Cecilius, an holy priest of Carthage, was the happy instrument, in the hands of God, of his conversion to the Christian religion, for which reason Cyprian ever after reverenced him as his benefactor, his father, and guardian-angel, and to express his gratitude, would, from that time, be called Thascius Cecilius Cyprian. Pontius informs us, that he applied himself with great eagerness, to the study of the holy Scriptures; and finding the sacred oracles very copious in the commendation of purity and continence, he made a resolution to practice these virtues for the more easy attainment of true perfection. Soon after his baptism he sold his whole estate, and gave almost all the money, and whatever else he possessed, for the support of the poor. With the study of the holy Scriptures, St. Cyprian joined that of their best interpreters, and in a short time became acquainted with the most approved ecclesiastical writers. He was particularly delighted with the writings of his countryman, Tertullian, scarcely passed a day without reading something in them, and when he called for them, used to say, "Reach, hither, my master," as St. Jerome relates. But though he admired his genius, and the variety of his learning, he was upon his guard not to imitate any of his faults or errors. St. Cyprian led a retired penitential life, and made such progress in virtue, that, whilst he was yet in the rank of the Neophytes, or persons lately baptized, he was raised to the priesthood at the earnest request of the people; his exemplary piety and extraordinary merit being judged a sufficient motive for dispensing in the rule laid down by St. Paul, against admitting Neophytes to holy orders. Within less than a year after, he was chosen by the clergy and people bishop of Carthage, and successor to Donatus, and was consecrated with the unanimous approbation of the bishops of the province. In the discharge of episcopal functions he showed abundance of piety, charity, goodness, and courage, mixed with vigour and steadiness. His writings, says St. Jerome, shine more bright than the sun. When the cruel edicts of Decius reached Carthage, in the year 250, they were no sooner made public, but the idolators, in a kind of sedition, ran to the market-place, confusedly crying out, Cyprian to the lions, Cyprian to the wild beasts. But divine providence vouchsafed to preserve the vigilant pastor, that by his active zeal and authority he might support and comfort his flock, maintain discipline, and repair the ruins caused by the persecution that raged. He encouraged and animated the confessors in prison, and took care, that priests, in turn, should visit them, offer the sacrifice of the altar, and give them the holy communion every day in their dungeons; for he said: "We should support and strengthen them with the body and blood of Christ, unless we would leave those naked and defenceless, whom we are exhorting to fight our Lord's battle. The

design of the Eucharist being a defence and security for those who partake of it, we should fortify them, whose safety we are concerned for, with the armour of our Lord's banquet. How shall they be able to die for Christ: how shall we fit them for drinking the cup of martyrdom, if we will not first admit them to the cup of the Lord?"—(*Epist.* 57.)

According to the discipline of the church in St. Cyprian's days, the lapsed sinners, whether *Thurificati* and *Sacrificati*, that is, apostates, who had sacrified to idols, or *Libellatici*, who, without sacrificing, had purchased for money libels and certificates, as if they had offered sacrifice, were not admitted to assist at the holy mysteries, before they had gone through a most rigorous course of public penance, consisting of four degrees, and of several years' continuance. When, during this penitential term, absolution was given in danger of death, if the penitent recovered he was obliged to accomplish his course as to the austerities enjoined him. Relaxations of those penances, called indulgences, were granted on certain extraordinary occasions, as on account of the uncommon fervour of a penitent, or on occasion of a new persecution. It was also customary to grant indulgences to penitents who brought tickets from some martyr going to execution, or from some confessor in prison for the faith, containing a request in their behalf, which the bishop and his clergy examined and often ratified. This custom, at length, in Africa, fell into great abuse, by the multitude of tickets which were often given, without examination or discernment, to the great prejudice of souls, and the relaxation of the discipline of the church. Novatus, Felicissimus, and five other turbulent men formed also a schism in Carthage, and held their great assemblies upon a mountain. Novatus received, without any canonical penance, all apostates who desired to return to the communion of the church. St. Cyprian seeing the mischief that threatened his flock, severely condemned those abuses, and exhorted the faithful to beware of being misled by the schism, which he calls more dangerous than the persecutions of the Pagans. "There is, (says he) one God and one Christ, and but one episcopal chair, originally founded on Peter, by our Lord's authority. There cannot, therefore, be erected another altar, or another priesthood. Whatever any man, in his rage or rashness shall appoint in defiance of the divine institution, must be a spurious, profane, and sacrilegious ordinance:" (*Epist.* 43,) and (in *Epist.* 11,) he complains, "that by the recommendation of the confessors, some priests had presumed to make oblations for the lapsed, and to admit them to the holy Eucharist, that is, indeed, to profane the body of our Lord." And as a farther aggravation, (says he) "they have admitted those sinners to communion before any submission made by them to penitential discipline, before any confession made of their heinous and crying sin, and before any

imposition of hands made by the bishop and his clergy unto penance. Such priests, instead of proving themselves true shepherds of the sheep, become as bad to them as butchers and murderers. For a mischievous condescension is in effect a cheat, nor are those who have fallen raised by such helps, but rather cast down, and pushed upon to destruction."

In his 16th Epistle, he threatens to restrain from offering, or to suspend some of the priests, who forgetting the rules of the gospel, as well as the rank they hold in the church, rashly and hastily admitted penitents to communion, though they had not performed their penance, made no humble confession of their sin, nor received the imposition of hands from the bishop and his clergy; the holy Eucharist is administered to them, in defiance of the Scripture, which saith: "Whoever shall eat or drink unworthily, shall be guilty of the body and blood of the Lord."—(1 *Cor.* xi. 27.) Of such priests he says, *(Ep.* 34,) "Let them be suspended from their monthly dividend;" for the revenues of the clergy then consisted chiefly of the oblations of the faithful, which were divided every month into four parts, one of which was assigned to the bishop, and one to his clergy. The other two parts were allowed to the poor, and to pay the expenses of the oratories, or churches.—(*Ep.* 39.)

In his book on "The Lapsed," he bitterly deplores the lamentable fall of apostates, and says, on viewing them: "his very bowels were rent with a grief which no words could express, and which admitted no alleviation but that of tears and sighs. He expatiates on the grievousness of the crime of apostacy, and on the remedies of it, and inveighs against a rash, hasty, absolution and pretended reconciliation. "He would, (says this holy doctor,) betray a great ignorance of his profession, who, for fear of putting his patient to pain, by opening his wound, should softly handle it, skin it over, and close it up, not cleansing it of the corruption lodged in it; for by such unskilful management, the malignity would take deep root, and taint the whole mass. The wound, in all such cases, must be opened, the knife must not be spared, all superfluities must be pared away, without regard to the pain occasioned by so sharp a treatment. If the patient complain and cry out for the present, he will afterwards thank the operator, when he finds his recovery has been owing to such a treatment.—A delusive absolution is given at random, dangerous to the givers, and useless to the receivers. Coming fresh from the altar of the devil, their hands yet reeking with the blood of the sacrifices offered thereon, they would fain approach the highest mysteries—in spite of these divine admonitions, violence is offered to the body and blood of Christ—they who dispense it to them, resemble unskilful pilots, who, instead of conducting their vessel safe into harbour, split it upon the rocks."

The zealous pastor then shows: "that penitents deceive themselves who think that a reconciliation can be given them before they have expiated their crime by penance, and purified their conscience by imposition of hands from the bishop." To strike terror into sinners, he relates several examples of persons severely punished by God, in a miraculous manner, for being so bold as to receive the body and blood of Christ before they had done condign penance. He adds a strong exhortation to penance, and says: "that some among the faithful, because they had once sinned only in thought and purpose, confessed this with much grief to the priests of God, doing severe penance, unburthening their consciences, and seeking a healthy remedy for their wounds," which is a proof of the esteem they had for voluntary confession, as no one could have called them to an account for their sinful thoughts, if they had not, of their own accord, declared them to the ministers of God. He then repeats his pressing solicitation to sinners: "Let every one of you make an humble and solemn confession of his sin, whilst he is yet in the world, whilst his confession can be admitted, and whilst his satisfaction and the pardon given him by the priests are available with God."

In his discourse on the Lord's Prayer, he takes notice, that the priest, in the preface of the celebration of the Eucharist, said *Sursum corda:* lift up your hearts; and that the people answered, We lift them up to the Lord.

In his book on "The Mortality, or Pestilence," he shows that, "true servants of God ought to rejoice in calamities, because they afford opportunities to exercise patience and all heroic virtues, and to merit heaven. As for death, no man, (says he,) can be afraid of it, but he who is unwilling to go to Christ." He strongly exhorts all Christians to wish heartily for the happy hour of their death, "as it will be their passage to the glory of heaven, their admission into the kingdom of divine love, and into the glorious society of angels and saints."

In his book on "The Habits of Virgins," he wonderfully extols the sanctity of their state, and severely condemns all painting of the hair or face, which disguises, and pretends to mend the workmanship of God, and all allurements of dress, by which those whose modesty is cheap, draw the eyes of others after them, and ruin their souls. The more curious, he says, persons are in setting off their bodies, the more careless they grow as to the ornaments of their minds.

In his book on "The Unity of the Church," he demonstrates the Church of Christ to be essentially one, and says: "that Christ built his church upon St. Peter, and gave the power of the keys to him: and though he also gave the same power to all his apostles, he would have it take its rise from one, and settled the whole upon that foundation." The holy doctor says, also in the same

book: "He cannot ever attain the recompence propounded by Christ to his followers, who deserts his church. He becomes thence unsanctified, an alien, and a downright enemy. He cannot have God for his father, who hath not the church for his mother. Could any one escape who was not with Noah in the ark? Whatever shall be separated from the fountain of life, can have no life remaining in it, after having lost all communication with its vital principle."

His treatise on "Alms and Good Works," is a moving exhortation to alms-deeds and works of mercy, as commanded in the holy Scriptures, and as the means to obtain the divine mercy. He teaches us, that all that is superfluous is due to the poor. "Let the necessitous, (says he) be sensible of your abundance, put your money to God, who will repay your loans with interest; feed your Redeemer in his destitute and hungry members: engage, by your treasure, many solicitors at the throne of grace," &c. In fine, in a council of 61 bishops, assembled in Carthage, in the year 253, he supported the necessity of infant baptism: and in his other writings he shows that it was always the belief of the church that the saints in heaven intercede for us before God—that it was customary to mention the names of the faithful departed, at the altar, and to make an oblation for their repose after their death, at the Eucharist or the Mass. He mentions also, the use of the cross at baptism, and says, "that a Christian is fortified by the defensive sign of the cross."—(1. 2 *Testim.*) His zeal was indefatigable in exhorting the confessors, and in procuring them all possible succour. He was careful in devoutly honouring the memory of the martyrs, after their triumphs, by sacrifices of thanksgiving to God on their annual festivals; "We offer up, (says he) the usual sacrifices and oblations in commemoration of them." As to the dispute which he carried on, with a degree of warmth, with St. Stephen, St. Augustine says, that his fault was compensated by the abundance of his charity, and purified by the axe of his passion, for St. Cyprian was beheaded for the faith, on the fourteenth of September, in the year 258.

St. Gregory, surnamed *Thaumaturgus*, or worker of miracles, on account of his extraordinary miracles, and his brother, Athenorus, were disciples of the great Origen. They were both converted from Paganism to Christianity, and raised to the episcopal dignity with the usual ceremonies. St. Gregory was consecrated bishop of Neocæsarea, in Pontus. He committed to writing the famous Creed, or rule of faith, concerning the mystery of the Holy Trinity, which is extant in his works. He also wrote a canonical epistle, which holds an eminent rank among the penitential canons of the church, and in which he mentioned the four distinct classes of penitents. He and his brother are named the first among the subscribers to the council that was held at Antioch,

in the year 264, to condemn the heresies broached by Paul of Samosata, one of the most haughty and vain of mortals, who had caused hymns in his own praise to be sung in the church.

St. Dionysius, archbishop of Alexandria, is called, by St. Athanasius, the Doctor of the Catholic Church. Being born of Heathen parents, but of high rank in the world, he was educated at Alexandria, then the centre of the sciences, and ran through the whole circle of profane learning. Falling at length upon the Epistles of St. Paul, he found in them charms which he had not met with in the writings of the philosophers, and opening his heart to the truth, and turning it perfectly to God, he renounced the errors of idolatry, and trampled under his feet all the glory and applause of the world. He became an humble scholar in the catechetical school of Origen, and made such progress, that he was ordained priest, and afterwards bishop of Alexandria. When the sanguinary edict of Decius reached Alexandria, in the year 250, St. Dionysius was particularly active in arming and preparing the faithful for the combat. He wrote two books against the Millenarians, and persuaded several to forsake the Novatian schism. He condemned the blasphemies of Sabellius, in a council at Alexandria, and strenuously defended the real distinction of the three Divine Persons. The loss of his works is extremely regretted, for of them nothing has reached us except some fragments quoted by others, and his Canonical Epistle, wherein he mentions the austere manner in which the faithful then fasted the Lent before Easter, and inculcates the great purity, both in mind and body, that is required in all who approach the holy table, and receive the body and blood of our Lord.

St. Victorinus is styled by St. Jerom, one of the pillars of the church. He wrote against most heresies of that age, and comments on a great part of the holy Scriptures; but all his works are lost, except a small treatise on the creation of the world, and one on the Apocalypse, extant in the library of the fathers.

Origen was the eldest son of Leonides, a Christian philosopher at Alexandria, who brought him up with great care, returning thanks to God for having blessed him with a son of such an excellent disposition for learning, and so great a zeal for piety. These qualifications endeared him greatly to his father, who after his son was baptized, would come to his bedside, whilst he was asleep, and opening his bosom, kiss it respectfully, as being the Temple of the Holy Ghost. Origen became a scholar first of St. Clement, then regent of the famous catechetical school in Alexandria, and afterwards a scholar of the celebrated philosopher Ammonius Saccas. When the persecution raged in Egypt, in the tenth year of Severus, Leonides was cast into prison. Origen, who was then only seventeen years of age, burned with an incredible desire of martyrdom, and sought every opportunity of meeting

with it: but his mother conjured him not to forsake her, and, seeing his ardour redoubled at the sight of his father's chains, was forced to lock up his clothes to oblige him to stay at home; so, not being able to do any more, he wrote a letter to his father, in very moving terms, strongly exhorting him to look on the crown of glory that was offered him, with courage and joy, adding, this clause: "Take heed, Sir, that for our sakes, you do not change your mind." Leonides was accordingly beheaded for the faith in the year 202. His estates and goods being all confiscated and seized for the emperor's use, his widow was left in the poorest condition imaginable, with seven sons to maintain: but Divine Providence was her comfort and support.

Origen, being reduced to extreme poverty after the death of his father, was relieved by the liberality of a rich lady of Alexandria. He made such advancement in all sorts of learning, that he was regarded as a prodigy, for his genius and extensive knowledge. At the age of eighteen he was appointed by Demetrius, the bishop, to preside in the great school of Alexandria, where he was soon followed, consulted, and respected by a number of disciples, who after being with the greatest masters in the world, were thereby only qualified to become his scholars, and to crowd to his lectures. From his school innumerable doctors, priests, confessors, and martyrs came forth. He seemed scarcely ever to cease from application, or to know any difference, as to repose, between day and night. Besides his public lectures, the fatigue of which was enough to kill another person, he dictated to seven Amanuenses. He led a most austere life, walking almost barefooted, sleeping upon the bare ground, watching much, besides fasting often. He abstained from flesh-meat, and during many years from wine, till the weakness of his breast obliged him to mingle a little with his water. He is said to have written six thousand volumes, but by blending the Platonic philosophy with the Christian theology, he fell into some errors, that were condemned in the fifth general council, though he never, as long as he lived, withdrew himself from the church. The most celebrated work he wrote is his "Apology for the Christian Religion," published in the year 249, against Celsus, the Epicurean philosopher, who lived in the reign of Adrian, and who was the most formidable adversary that ever attacked, in writing, the Christian religion. Porphyrius the Tyrian Philosopher; Hierocles; and Julian, the Apostate, wrote, indeed, against it many bitter invectives, ludicrous cavils and slanders, supported only by an extravagant sophistry, that visibly betrays the weakness of infidelity, and strengthens the cause of truth as St. Eusebius of Cæsarea, St. Gregory of Nazienzen, and St. Cyril have clearly demonstrated. But of all the writers against Christianity, Celsus was the most crafty and subtle, for he wrote with the most refined fallacy that sophistry could invent.

with an air of positiveness to impose upon the vulgar, and with all the advantages that wit and raillery could give. He was also master of all the difficulties that an extensive knowledge, seconded by artifice and management, could object. On the other side, Origen, with all the sense and solidity of right reason, reduces every argument to its true principles, follows his adversary step, by step, convicts him of falsehood in point of fact, refutes all his calumnies, sets in the true light things which his adversary disguised or smothered, and established the truth of the Christian religion by the evidence of facts and of its history. Eusebius and St. Jerom say, that all objections that ever were, or can be made to Christianity, will find an answer in this work.

Arnobius was a native of Sicca, in Africa, and a celebrated rhetorician, about the close of the third century. From a most fiery stickler for Idolatry he became an illustrious champion for Christianity, being compelled, by heavenly admonitions, to acknowledge the evidence of Divine Revelation, as St. Jerom says. Thus miraculously converted, like another Saul, he desired baptism, but the Bishop of Sicca, considering with what fury he had declaimed against the church, before he would admit him to the laver of salvation, required, as a condition, that he should, by some learned work, give a public testimony to the truth which he had so violently combated. The sincere convert, impatient to attain the desired happiness, wrote his seven books *against the Gentiles*, whilst a novice in the faith, and undoubtedly would have better polished his style, if the haste with which he wrote had allowed him leisure to give it the last finishing stroke.

Lactantius, the famous Latin author, was in his youth a disciple of Arnobius, at Sicca, and was converted to the faith from Idolatry. His writings are full of admirable precepts of morality which he enforces with invincible eloquence. But after his conversion his pen was chiefly employed in overthrowing Paganism, which he confutes with all the ardour and spirit imaginable. He combats the different sects of the Heathen Philosophers, pursuing them through all the labyrinths of error and false judgment, without ever losing himself. Having exploded falsehood, he introduces the most noble, sublime, and perfect philosophy of the Holy Scriptures, and the doctrines of Christianity: which alone satisfy all the inquiries of human reason, wherein all systems of philosophers are infinitely deficient. He relates the several persecutions which the church had suffered, and the dreadful punishments which God had inflicted on the persecutors. He tells us, that as the Emperor Dioclesian was offering sacrifice at Antioch, one of his officers made on his forehead the sign of the cross, and thereupon, to the great trouble of the Pagans the auspices were disturbed, and the dæmons disappeared—de Mort. Persec. c. 11.

CHAPTER XIII.

THE FIVE LAST GENERAL PERSECUTIONS.

THE Emperor Alexander, surnamed Severus, cousin-german and successor of Heliogabalus, was one of the best of princes. Two maxims, which he learned of the Christians, were the rules by which he endeavoured to square his conduct: The first was, "Do to all men as you would have others do to you." The second, that all places of command are to be bestowed on those who are the best qualified for them. He forbad the sale of employments, saying: "He that buys must sell." He kept the soldiers in awe by regular pay, and gave salaries out the treasury to the rulers of provinces, that they might not be a burden to the people. It was in his peaceful reign that the Christians first began to build churches, which were demolished in the succeeding persecution. Julius Maximinus, having opened to himself a way to the imperial throne, by contriving the assassination of the best of the Roman emperors, began his reign by raising the sixth general persecution against the church, in the year 235. He was originally a shepherd of mean extraction from Thrace, and a man of fierce manners and gigantic stature, and a monster of gluttony: he eat fifty pounds of meat in a day, and was so strong, that he could tear up trees by the roots with his hands, as historians assure us. When emperor, he put to death his most ancient friends, who could give an account of his origin. Capitolinus says of him: "That never did a more cruel beast tread upon the earth." He raged violently against the Christians, particularly the bishops, pastors, and teachers, having ordered some to be crucified, others to be dressed in the skins of beasts, and thus to be exposed to wild animals to be torn in pieces.

After the death of Maximinus, the faithful enjoyed the sweets of peace for several years; but this peace and tranquillity occasioned, conformably to the bent of human nature, a remissness and a sensible relaxation in their manners, as St. Cyprian complained. It enervated, in many, the watchfulness and spirit of their holy profession, and opened a door to several converts, who, when their virtue was put to the test, had not courage to stand the trial. Nay, the virtue of some, who had stood the fiercest persecutions, began to melt away at the first rays of peace and prosperity; so dangerous are its flattering blandishments. Almighty God, therefore, to punish their sloth and neglect, and to revive their fervour, was pleased to try them in a fiery crucible, and to permit a most dreadful storm to be raised against the church, in the year 249; for Decius having usurped the empire, after causing the Emperor Philip to be killed by his soldiers at Verona, began his reign by raising the seventh general persecution, which he carried on with the utmost cruelty near three years. No sooner were his bloody

edicts published, but the Christains were driven from their houses, and stript of their estates. Whips and prisons, fires and wild beasts, scalded pitch and melted wax, sharp stakes and burning pincers, were the ordinary instruments used for their torments. Many of all ages, ranks, and professions were put to the most exquisite tortures: they were scourged, beaten, racked, and roasted; their flesh was pulled off with burning pincers, and their sides burnt with torches; some were beheaded with swords, others were run through with spears; some were stretched on racks, others were hung up with weights at their feet, and tortured in this posture with more instruments of torments than their bodies had limbs. Multitudes fled into the mountains, woods, and deserts, from this scene of slaughter; of this number was St. Paul, the eminent anchoret, who is styled the first hermit. Some sought for refuge in the catacombs of Rome; others concealed themselves in subterraneous caverns and dismal retreats, where they either perished by hunger and cold, or fell into the hands of the Saracens, and were reduced to a state of slavery worse than death itself. Nicephorus, the historian, declares, that it would be easier to count the sands of the sea, than to reckon up all the martyrs of this persecution. The very Pagans themselves beheld, with admiration, these heavenly conflicts, and stood astonished at their meekness, patience, and courage, in the midst of all their sufferings; nay, some of them were so powerfully overcome by their example, that they suddenly declared themselves Christians, and suffered death with joy for their profession; so that if a few apostatized in this terrible time of trial, the scandal they gave was amply repaired by the wonderful conversion of others, and by the unconquerable virtue, constancy, and fidelity of thousands, who tired out their tormentors, smiling at them whilst they were raking in their wounds, and with unshaken souls making open profession of Christ under the sharpest engines of execution. They had constantly before their eyes the divine pattern of their Lord and Saviour, and the heavenly recompence which awaited them after their combats. This glorious prospect animated their courage, and sweetened their torments. Inspired with inward joy, they said to themselves: "The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. (*Rom.* viii. 18.) They congratulated each other on the view of their approaching triumph, saying, as St. Cyprian tells us, "The persecutor wrests from us our lands, but heaven is opened to us; the enemy of Christ threatens, but Christ protects us. By killing us they deprive us of this world, but paradise is offered us in its stead; our temporal life is extinguished, but changed into eternal." Decius being defeated in Thrace by the Goths, and succeeded by Gallus, the general of the army, who had betrayed him, this revolution gave some short respite to the Christians, but a great plague,

which ravaged several provinces of the empire, during twelve years, beginning in the year 250, alarmed the superstition of the new emperor so much, that he commanded sacrifice every where to be made to Apollo, for averting that scourge, and revived the persecution of Decius, in order to appease the anger of his false gods, by spilling the blood of the Christians. It was at this time that St. Hypolitus was ordered to be dragged and torn asunder by wild horses, at Ostia, where he expired uttering these words: "Lord, they tear my body, receive thou my soul." About the same time, St. Cassian, a Christian schoolmaster, was ordered to be stabbed to death with the penknives and styles, or iron writing pencils, of his own scholars. Gallus continued to persecute the Christians, until he, and his colleague, Volucianus, were slain in a battle at Terni, by Æmilianus, in the year 254. Three months after, Æmilianus being killed by his own soldiers near Spoleto, Valerian, who commanded the army in Gaul, got possession of the imperial throne, and for some time gave peace to the church; but in the year 257 he commenced the eight general persecution, by the persuasion and artifice of Macrianus an Egyptian magician, who advised him to suppress Christianity, thereby to render the gods propitious, and procure prosperity and success in his wars. Numbers of Christians were crowned, with martyrdom in consequence of the cruel edicts published by this emperor, and executed with the utmost rigour for three years and a half, till he was taken prisoner by the Persians. The chief martyrs who suffered in his reign were St. Stephen, St. Sixtus, St. Laurence, St. Cyprian, St. Felix of Nola, St. Fructuosus, St. Saturninus, St. Marian, with several illustrious confessors, who were chained and imprisoned, or condemned to work in the mines, and in Cæsar's farms. St. Augustine informs us, that in the persecution of Valerian, one hundred and fifty-three Christians, who were detained in the prisons of Utica, suffered a glorious martyrdom there on the same day; for the proconsul of Africa having gone from Carthage to utica, and having ordered a great pit of burning lime to be prepared in a field, and by it an altar of idols, with salt and hog's liver placed on it, ready for sacrifice, he caused all the aforesaid prisoners to be brought before him, and gave them their choice either to be thrown into the pit of burning lime, or to offer sacrifice to the idols which were set by it. They unanimously chose the first, and were all consumed together in the furnace. Their ashes were afterwards taken out by the Christians, and as they made but one common mass, cemented with the lime, these martyrs were called the White Mass. Gallienus, the son and successor of Valerian, restored peace to the church, but as he led a life of debauchery and supine indolence, he became odious to the people, and was murdered in the year 268, and there rose up no less than thirty

tyrants together, who assumed the title of emperors, and tore the empire to pieces by factions and divisions.

Claudius II. the successor of Gallienus, a prince of moderation and wisdom, continued to suspend the edicts of former persecutors during the two years that he reigned. He was surnamed Gothicus, on account of his successful wars against the Goths, wherein it appears that 320,000 of them were slain, and two thousand of their ships were sunk. After his death, the Emperor Aurelius raised the ninth general persecution, in the year 274. It is said of him, that he would have been a good doctor if he had not taken away too much blood. The principal victims sent to heaven, in this persecution, were St. Felix, St. Mamas of Cæsarea, St Agapetus, St. Savinianus, St. Columba, &c.

The tenth and last general persecution was raised by Dioclesian, a soldier of fortune, and a man of mean extraction, who was proclaimed emperor by the army at Chalcedon, in the year 284, the Emperor Carus, who had impiously assumed the title of a god, being killed by lightning, and his son, Numerianus Augustus, being cut off by the treachery of his uncle, Aper. Dioclesian slew Aper, and by killing him, accomplished a prediction which had formerly been delivered in his favour, that he should be an emperor when he had killed an Aper, this word in latin signifying a wild boar. The following year he defeated and slew Carinus, the second son of Carus, and after this victory, took the haughty name of Jovius, from Jupiter. But finding the empire too unwieldy a body to govern alone, and wishing at the same time to secure himself against the continual treasons of the soldiery, especially the prætorian guards, who during the last three hundred years, had murdered almost all their emperors, he chose Maximian for his partner and colleague in the empire, and honoured him with the title of Augustus. Maximian assumed also the surname of Herculeus, from the false god Hercules. The two emperors named each an emperor of an inferior rank under the title of Cæsars. Dioclesian chose Galerius Maximian for the east, and Maximian Herculeus pitched upon Constantius Chlorus for the west. Dioclesian usually resided in the east at Nicomedia, and Galerius occupied Illyricum, and the places adjacent to the Euxine Sea. Maximian Herculeus reserved to himself the rich provinces of Italy, Spain, and Africa, and Constantius had Gaul and Britain, and the countries this side the Alps. The first years of the reign of Dioclesian were tolerably favourable to the Christians, though several, even then, suffered martyrdom by virtue of former edicts, and by the natural cruelty of Maximian Herculeus, who delighted in blood; but in the beginning of the year 302, Galerius prevailed upon Dioclesian to form a project utterly to extirpate the Christian name, and even began, by his own authority, to persecute the faithful within his own jurisdiction. In order to stir up Dioclesian

the more, he procured some of his own creatures to set fire to the imperial palace at Nicomedia, that the Christians according to the usual perverseness of the Heathens, might be accused of it; for, as Tertullian tells us, they conceived such prejudice and hatred against the professors of Christianity, that every public calamity and misfortune that befel the goverment, was thrown upon them. If the temple of Daphnis was consumed by lightning from heaven, the Christians were slandered and condemned as the incendiaries. If the Tiber overflowed; if the Nile watered not the plains; if there were earthquakes, famine, or plague, they would cry out, "The Christians to the Lions."

Dioclesian, not suspecting the imposture, gave orders, that all his domestics and dependants should be cruelly tortured in his presence, to oblige them to confess the supposed guilt, but all to no purpose, for the criminals lay concealed among the domestics of Galerious, who, in a fortnight after, caused the palace to be set on fire, and left Nicomedia the same day, protesting that he went away through fear of being burnt alive by the Christians. The fire was stopped before it had done any great mischief, but it had the effect intended by the author of it, for Dioclesian, ascribing it to the Christians, resolved to keep no measures with them. His rage and resentment being now at the highest pitch, he vented them with the utmost cruelty upon the innocent, and published four edicts, commanding all Christians to be put to death who should refuse to renounce their faith, or sacrifice to the idols; for the devil, by his instruments, sought not so much to destroy the bodies of the servants of God by death, as their souls by sin. The first victims of Dioclesian's rage were the courtiers of his palace, the presidents of his councils, the holy Bishop Anthimus, and the clergy of Nicomedia, whom he ordered to be seized, loaded with chains, and compelled by torments to sacrifice to the gods, which they refusing to do, were beheaded, with all the persons belonging to their families. The church of Nicomedia was levelled to the ground, the whole city was filled with desolation and slaughter, and all the books of the Scriptures that could be found were burnt. Judges were appointed in the temples to condemn to immediate death all who refused to sacrifice, and torments, till then unheard of, were invented. Altars were erected in the courts of justice and in the public offices, that all might be obliged to offer sacrifice before they could be admitted to plead. Idols were set up in the market places, at the corners of streets, and at the public fountains, that the people might first offer incense to them, before they could be suffered to buy or sell any thing, to grind their corn, to draw water, or transact any business. Persons of every age and sex were burnt, not singly one by one, but, on account of their numbers, whole companies of them were burnt together, by setting fire round

about them; while others, being tied together in great numbers, were cast into the sea. Seventeen thousand Christians were massacred in one single day, as historians relate.

Dioclesian, not satisfied with all these cruelties, had his edicts published in other parts of the empire, and ordered all the churches to be every where demolished, the Scriptures burnt, the Christians to be declared incapable of all honors and employments, to be deprived of their liberties and right of voting, to be put out of the protection of the law, and not to be allowed either to recover debts, or to sue for a reparation of any injuries or damages done to them, whilst, on the other hand, all actions were to be received against them. Those bloody edicts were sent from the East to Maximian, and to Constantius in the West. The former willingly obeyed them, but Constantius put no man to death on that account, though he suffered the churches to be pulled down. He told the Christians he had in his army and household, that he gave them their choice, either to sacrifice, or to lose their posts. Some prefering their temporal interest to their religion, were tempted to offer sacrifice, but Constantius despised and discharged such apostates from his service, saying, that persons so self-interested and treacherous to their God, would never be faithful to him. On the contrary, those who continued steadfast in their faith, he kept near him, declaring them worthy to be entrusted with the care of his person and empire. In the interim, his eldest son, Constantine, was kept at the court of Dioclesian, as a hostage for his father's fidelity, and like another Moses, was brought up amidst the enemies of truth, whom he was one day to extirpate.

In the other parts of the Roman empire, the persecution was carried on with great violence by Dioclesian, Galerius, and Maximian. "These cruel beasts, (says Lactantius,) raged every where from east to west." "If I had a hundred tongues, says that historian, I should not be able to recount all the different torments that were employed by them against the Christians. The barbarities they exercised, exceed all description. They deluged the Roman Empire with an ocean of blood."—"The unheard of torments they made use of for the space of ten years were inumerable, (says Eusebius.) Some Christians were broiled to death on grid-irons and frying-pans. Some were squeezed in a press, until their veins, sinews, and fibres, burst. Some were hung up with their heads downwards, and suffocated by slow fires. Some were slain by breaking their legs and chopping off their hands and feet. Some were sawed in two. Some had their eyes and teeth pulled out. Some were dipt in melting lead or scalding oil. Some were devoured by dogs, bears, lions, and other wild beasts. Some were beheaded; others had sharp reeds thrust under their nails. Some were cruelly scourged and beaten with

clubs and balls of lead. Some had their flesh torn off with pincers, or furrowed and racked off with pieces of broken pots, iron hooks, and nails. Some were exposed to the sun, and rubbed over with honey, that they might be stung and tortured by bees and wasps. Some were sent in chains to work in the mines. Some were delivered over to archers to be shot to death with arrows. Some were sewed up in sacks, or leathern bags, with scorpions, serpents, vipers, snakes, and other reptiles, and thrown into the sea. Some were confined in infectious dungeons, strewed with nails and broken glass. Those who survived were called confessors, because they had courage to confess the name of Christ before the judges. A populous city in Phrygia, consisting all of Christians, was surrounded by a large body of soldiers, who set fire to it; and men, women, and children were all consumed in the flames. In the West, the sanguinary tyrant Maximian, as St. Jerom calls him, having crossed the Alps with his army, on an expedition into Gaul, and having halted at Octodurum, then a considerable city on the Rhone, above the lake of Geneva, now a village called Martignac in the Valais, issued out an order that the whole army should join in offering sacrifice to the gods for the success of their expedition. The Theban legion, consisting of about six thousand six hundred Christians from Thebais, or Upper Egypt, hereupon withdrew itself, with Maurice, Exuperious, and Candidus, the captain and principal officers, and encamped at some distance from the main body of the army, that they might not join in the idolatrous worship. Maximian sent them repeated orders to return to the camp and offer sacrifice; and upon their constant and unanimous refusal, he commanded them to be decimated. Every tenth man was then put to death, according as the lot fell, the rest exhorting one another in the interim to perseverance. After the first decimation, a second was commanded, and the emperor sent fresh threats, that if they persisted in their disobedience, not a man among them should escape death. The soldiers declared, that "they would rather suffer all extremities than do anything contrary to their religion. They humbly remonstrated to Maximian, that they were his soldiers, but at the same time, that they were servants of the true God. We owe you, said they, military service and obedience; but we cannot renounce him, who is our Creator and Master, and also your's, even whilst you reject him. In all things, which are not against his law, we most willingly obey you, as we have done hitherto. We readily oppose all your enemies, wherever they are, but we cannot dip our hands in the blood of the innocent. We have taken an oath to God, before we took one to you; you can place no confidence in our second oath, should we violate the first. We confess God the Father, Author of all things, and his Son, Jesus

Christ. Neither the extremity to which we are reduced, nor any provocation hath tempted us to revolt. We have arms in our hands, but we do not resist, because we had rather die innocent than live by any sin." This legion was well armed, and might have sold their lives very dear. But they had learned to give to God, what is God's, and to Cæsar, what is Cæsar's, and they shewed their courage more in dying for their faith, than in the most hazardous enterprises. Maximian, having no hopes of overcoming their constancy, commanded his whole army to surround them, and cut them to pieces. They made no resistance, but dropping their arms suffered themselves to be butchered like innocent sheep, without opening their mouths, except mutually to encourage one another; and not one out of so great a number failed in courage to the last. The ground was covered with their dead bodies, and streams of blood flowed on every side.

Such was the general disposition and firmness of the Christians under the sharpest trials and most violent persecutions. Nothing could shake their constancy, or prevail on them to offer sacrifice to the idols. For one that prevaricated or denied his faith, in the heat of persecution, or that lost his courage when subdued by torture and almost torn to pieces, or that burnt incense in the temples, or that procured at a certain price certificates and attestations from the Pagan magistrates, of having complied with the imperial edicts, thousands sealed their faith with the last drop of their blood. They despised death in its most terrifying shapes, and even stared it in the face with joy, regarding it as the gate to everlasting happiness. Far from retaliating injuries, they prayed for their persecutors, and never used the least violence against those who treated them with cruelty. They were so numerous, as to be capable of forming great armies, yet they suffered themselves to be massacred, rather than rise up in arms against their princes and rulers; for they had learned from the Apostles and their successors, that the powers established by God, are to be respected even in the persons of wicked men. They said, as St. Justin and Tertullian inform us: "Our hopes are not fixed on the present world, and therefore we make no resistance to the executioner that comes to strike us. We adore one only God, but in all other things we cheerfully obey the ruling powers. We pray to God that he may grant to the emperors a long life, a peaceful reign, safety at home, victorious arms, a faithful senate, virtuous subjects, universal peace, and every thing that a man and emperor can desire." Most flourishing was the condition of the Roman empire, till the emperors drew the sword of persecution against those, whose prayers were the protection of the state. They flattered themselves that they would be able to extinguish the Christian name, and to destroy the church root and branch. For this end, they bore down against her, with all their

weight, but all their efforts proved abortive, and were as vain as the winds and rain against a house that is built upon a rock. They had no other effect, but to throw a gloomy veil over the church for a while, but that being once removed, she appeared with new strength, and, like the sun emerging from an eclipse, she shone forth with greater lustre, and spread her influence over the whole earth. The more her children were persecuted, and the more of them were slain with the sword, the more they increased and multiplied, like unto a vine, as St. Justin says, which, by being pruned and cut close, shoots forth new suckers, and bears a greater multitude of fruit.

CHAPTER XIV.

THE PERSECUTORS OF THE CHURCH OVERTAKEN IN THIS LIFE BY THE AVENGING JUSTICE OF GOD.

WHILST the church of Christ increased by the very means that were employed for her extermination, her enemies and persecutors were generally overtaken by the wrath of Heaven, even in this world, and fell victims to the Divine Justice in the end.

King Agrippa, the grandson of Herod, and first prince who drew the sword of persecution against the church, was eaten up by worms, and expired in the most exquisite torments, and in all the miseries that can be expressed or imagined. Nero miserably perished under the public resentment of the whole empire, and the universal detestation of all mankind. The Roman senate having pronounced sentence of death against him, he fled into the country, and after attempting his own life, he prevailed on another to dispatch him with a dagger. Domitian was murdered by his own domestics, and after his death, his statues were pulled down, his name was erased out of all the public registers, and ordered never more to be mentioned. In the days of Trajan, Adrian and Aurelius, the Roman empire was visibly scourged with plagues and famine, dreadful earthquakes and inundations. Severus and his vicious sons Caracalla and Geta, fell into sad disasters, and their whole family was extinguished. Julius Maximinus and his son were killed by the soldiers at Aquileia, their heads were sent to Rome, and their bodies were left to be devoured by dogs and birds of prey. Decius ran with despair into a deep bog, and perished miserably. Galius was killed the year after he commenced persecutor. Valerian was taken prisoner by the Persians, and led about in triumph, loaded with chains, and clad in purple, and all the imperial ornaments. And as often as Sapor I. King of Persia, had occasion to mount on horseback, or to go into his chariot, he made use of Valerian for a footstool, or horseblock, ordering the unhappy emperor to stoop down, and

setting his foot upon his neck or back, as a step to get up. Valerian, who had robbed many others of their liberty, lived seven years in this infamous slavery. After his death, his skin was flayed off his body, pickled with salt, tinctured with a red colouring, and hung up as a trophy in one of the Persian temples, to be shewn to the Roman ambassadors whenever they should come into Persia, that they might remember Valerian's fall, and learn from it not to presume too much upon their own strength. Aurelian, that haughty, proud and insolent prince, whom the fortune of war had raised from a barbarian slave, to the imperial throne, and who, as Aurelius Victor tells us, was the first among the Roman emperors that wore a diadem, drew down the Divine displeasure on himself, and was assassinated by his own secretary, and cut off the face of the earth in the beginning of his bloody persecution, after leading Zenobia, queen of the East, a captive to Rome, in triumph. Nothing prospered with Dioclesian, from the time he began his war against the church. Until then, he had done many gallant actions which merited a triumph, and appeared very unwilling to adopt violent measures, foreseeing that the peace of the empire would be thereby disturbed to an high degree. But Satan hurried him on blindly to destruction, and inspired him with the most rancorous hatred against the Christians. At length intimidated by the power and threats of his favourite Galerius, he resigned to him the purple at Nicomedia. His colleague Maximian Herculeus, made the like abdication at Milan, and was compelled to resign the imperial purple to Constantius Chlorus, after which he hanged himself in despair. Victor, the historian, relates, that Dioclesian put an end to his miserable life by poison. He lived to see his wife Prisca Octavia, and his daughter Valeria publicly beheaded by Licinus, and their bodies thrown into the sea. He had also the mortification to see the Christian religion protected by law, and to learn, that his statues had been pulled down by Constantine, who was created emperor on the demise of his father, Constantius Chlorus, who died at York, in Great Britain, in the year 306. Lactantius says, that Dioclesian seeing himself despised by the whole world, and loaded with guilt and disgrace, was in perpetual uneasiness, and could neither eat nor sleep. He was heard to sigh and groan continually, often with tears in his eyes, sometimes tumbling himself on his bed, and sometimes on the ground. Them hand of God was likewise very visible upon the abominable Galerius, who had taken so much pains to instigate Dioclesian against the Christians. He was seized with a grievous and terrible disease. Being extremely fat and unwieldly, the huge mass of his flesh was overrun with putrefaction, and swarmed with vermin. An ulcer consumed the lower parts of his belly, and laid open his very bowels; and the stench that came from him was not to be borne, even by his own

servants, as Eusebius relates. His pains were so violent, that he roared out, and often attempted to kill himself. In these agonies he seemed to acknowledge the hand that scourged him, and in order to avert it, he published an edict in favour of the Christians. But Heaven did not relent, and his distemper increasing, put a period to his wicked life in a few days. Maxentius, the son of Maximian Hercules, was routed in a battle he fought with Constantine, on the banks of the Tyber, near the bridge Milvins, now called *Ponte Mole*, two miles from Rome. Constantine's army being inferior in number, he earnestly implored the protection of one supreme God, and was encouraged by a miraculous vision; for after his prayer, a little after mid-day, as Eusebius relates, when he was traversing the country with part of his forces, he saw in the sky a cross of light, with this inscription, "In this shalt thou conquer," and he was inspired to make a representation of that cross, which he had seen, and to use it for an ensign in battle. The emperor accordingly made the famous banner called Labarum, and effectually under its auspices, on the 28th of October, 312, he gained a complete victory over Maxentius, who in his flight was drowned in the Tyber, by the breaking of the bridge of boats which he had caused to be thrown over that river. On the same day Constantine entered Rome in triumph, on which occasion the Senate ordered that magnificent triumphal arch to be built, which is still extant, at the head of the Appian Road, behind the famous amphitheatre. A statue was also erected in honour of him in one of the public places of the city, where he appeared holding a cross in his hand instead of a lance; and he caused this inscription to be made on the pedestal: "By this salutary sign, the true mark of courage, I have delivered your city from the yoke of tyranny, and restored the senate and people of Rome to their ancient glory." (Euseb. in Vit. Const.)

Maximinus Daia, the nephew and successor of Galerius, who being upon the point of engaging with Licinius, made a vow to Jupiter, that if he gained the victory, he would exterminate the very name of Christianity, was totally defeated near Byzantium by a much smaller army than his own, and compelled to repeal his edicts against the Christians. Upon which he threw away his imperial robe, and fled in the habit of a slave into Asia. Shortly after, he was struck with a dreadful disorder, not unlike that of Galerius, and expired in excessive pain, rage and despair. He rolled himself upon the ground, and attempted different times to make away with himself. For this purpose he eat and drank to great excess, and took poison, which burnt him inwardly, and reduced him to such a condition, that he eat common earth, and looked like a withered and dried skeleton. His pains became so acute and intolerable, that he ran his head against the wall with such violence that his eyes started out. He had put out the eyes

of many Christians, and now by a just judgment he lost his own sight, and at length began to acknowledge, that he deserved what he suffered for his cruelty, and for the insults which he had committed against Jesus Christ, as Eusebius relates, (1. 9. Hist. c. 10.) He likewise adds, that all the rulers of the provinces, who had acted under him, and imbrued their hands in the innocent blood of the Christians, met with an exemplary punishment, after being permitted for a while to exercise their tyrannical power.

At the death of Maximinus Daia, in the year 313, Licinius, an officer, with whom Galerius had contracted an intimacy, and whom he had declared his colleague and emperor, remained master in the East. He joined with Constantine in a league in favour of Christianity, superseding all persecution, and married his sister Constantia. He was a worthless and stupid prince, who could not read or write his own name, hated all men of learning, and was in his heart a foe to religion, though to please Constantine he pretended himself to be ready to become a Christian; but at last he threw off the mask, revived the persecution, and renewed the war he had before waged with Constantine. Constantine, on his part having made the necessary preparations, attacked and defeated him near Adrianople, almost thirty-four thousand of his troops being left dead on the spot. Licinius, making a second stand near Chalcedon, ordered his soldiers not to attack Constantine's army on the side where the Labarum, or great standard of the cross was, nor to look towards it, confessing that it was fatal to him, as Eusebius affirms, victory every where following it. In this second battle, out of one hundred and thirty thousand men scarce three thousand of Licinius's army escaped. Being at length vanquished both by sea and land, he was allowed to retire to Thessalonica, where he was put to death, in the year 324, because he still meditated new disturbances. Lactantius tells us, that not only all the aforesaid persecutors were crushed by a superior power, but that their whole race was extirpated and cut off the face of the earth. So true is it what St. Cyprian says: "Never do we see the Christian name persecuted, but the Divine vengeance soon follows." By a just judgment of God, the swords of the persecutors fell in the end upon their own criminal heads, and the Church of Christ, which they had endeavoured to exterminate, brightened only in the flames of persecution. On the other hand, the whole system of idolatry was shaken to the very foundation, and ready to tumble to pieces. It received a deadly blow by the accession of Constantine to the imperial throne, while Christianity began to triumph over every obstruction which his Pagan predecessors had opposed to it. When he reigned sole emperor, he put a period to the persecutions, and gave full liberty to the Christian Religion, both in the East and West.

and hence is dated the remarkable epocha of the peace of the church, after three hundred years of sufferings.

CHAPTER XV.

THE CHURCH OF THE FOURTH CENTURY.

THE Chair of St. Peter was filled in this century by Marcellus, Eusebius, Melchiades, Sylvester, Marcus, Julius, Liberius, Damasus, Siricius, and Anastasius. The Church of Christ never suffered more violent assaults, never gained more glorious victories, never sent more saints to heaven than under the government of those pontiffs. St. Marcellus succeeded Marcellinus in the year 308, after the holy see had been vacant for three years and a half. By enforcing the penitential canons, and for his just severity against a certain apostate, he drew upon himself the contradictions of some tepid and refractory Christians, and was banished by the tyrant Maxentius. St. Eusebius succeeded him in the pontificate, and strenuously maintained the discipline of the church, in the rigorous observance of the penitential canons with regard to penitent sinners, especially those who had denied the faith in the persecution. He was banished into Sicily by Maxentius, but called thence by God to eternal rest. He was succeeded by St. Melchiades, or Miltiades, a zealous pastor, a true son of peace, and a true father of Christians, as St. Augustine called him, on account of the moderation he used in the council which he held in the Lateran Palace, and in which he acquitted Cecilian, successor to Mensurius in the see of Carthage, of the charge brought against him, and condemned Donatus, bishop of Casa Nigra, in Numidia, and author of the Donatist schism, which blazed then with great fury in Africa. St. Melchiades dying in January, 314, St. Sylvester was exalted to the pontificate, and the same year commissioned four legates, two priests, and two deacons, to represent him at the great council of the Western Church, held at Arles, in which the schism of the Donatists, and the heresy of the Quartodecimans were condemned, and the decisions confirmed by St. Sylvester, and published to the whole church. His great age not permitting him to go in person to the general council of Nice, which was assembled against Arianism, in the year 325, he sent his legates Osius, Vito, and Vicentius, to assist at it in his place. He greatly advanced religion by an exact discharge of all the duties of his exalted station during the space of twenty-one years and eleven months, and died on the 31st of December, 335. After his death St. Marcus was elected, and having governed the church only eight months, he was succeeded by Julius, who was a man of extraordinary genius and solid judgment, apostolic zeal and vigour, tempered

with charity and meekness. He wrote an excellent letter to the Oriential bishops, which Tillemont calls "one of the first monuments of ecclesiastical antiquity." Julius governed the church fifteen years, two months, and six days. His successor was Liberius, who, by some writers, is excluded from the catalogue of Popes, because he is said to have subscribed the condemnation of St. Athanasius, and a formulary, or creed, which had been framed by the Arians at Sirmium; but the formulary which he signed was the first confession of Sirmium, which was not heretical in its terms, though the word Consubstantial was omitted in it. Liberius, indeed, sunk under the hardships of a two years exile, at Beræa in Thrace, and his resolution was shaken by the continual solicitations of Demophilus and Fortunatian, two temporising Arian bishops. He was so far softened by listening to flatteries and suggestions, to which he ought to have stopped his ears with horror, that he yielded to the snare laid for him, and fell by a prevarication and notorious scandal, but not by heresy. The fall of so great a prelate, and so illustrious a confessor, is a terrifying example of human weakness, which no one can call to mind, without trembling for himself. St. Peter fell by a presumptuous confidence in his own strength and resolution, that we may learn that every one stands only by humility. Liberius, however, speedily imitated the repentance of the Prince of the Apostles, and had no sooner recovered his see, which he had spontaneously resigned to St. Felix, who died a martyr in the year 359, than he again loudly declared himself the patron of justice and truth, and anathematized all who did not confess the Son like to the Father in all things. He condemned and annulled the decrees of the council of Rimini, by a letter which he wrote to those bishops, mentioned by Siricious, Ep. ad Himer. For a refutation of unfounded charges against Pope Liberius, read Dr. Alban Butler's reply to Bower. Liberius died in the year 366, and St. Damasus, who was archdeacon of the Roman Church, and then sixty years old, was chosen Pontiff, and ordained in the Basilic of Lucina, otherwise called St. Laurence's. Soon after Ursinus, who could not bear that St. Damasus should be preferred before him, raised a schism, and got together a crowd of disorderly and seditious people in the Liberian Basilic, now called St. Mary Major, and persuaded Paul, bishop of Tibur, now Tivoli, to ordain him bishop of Rome, contrary to the ancient canons. Juventius, præfect of Rome, banished Ursinus, and some others of his party. Seven priests, who adhered to him, were seized, to be carried into exile, but were rescued by their partizans, and carried to the Liberian Basilic. The people who sided with St. Damasus came together, unknown to him, with swords and clubs, besieged the Basilic to deliver those men up to the præfect, and a fight ensued, in which one hundred and thirty-seven persons

were killed, as St. Augustine relates. The general council of Chalcedon styles Damasus, for his piety, "the honour and glory of Rome." Theodoret says, "he was illustrious by his holy life," and places him at the head of the famous doctors of divine grace in the Latin Church. He filled the chair of St. Peter eighteen years and two months, and died near four score years of age.

St. Siricius sat thirteen years. After his death, St. Anastasius was raised to the pontificate, and acquired a high reputation for his virtue and abilities. St. Jerom calls him a man of an holy life, and endued with an apostolic solicitude and zeal. He exerted himself in stopping the progress of Origenism, and governed the church three years and ten days, with great prudence. The whole power of the Roman empire had been exerted in the preceding centuries against the church with the utmost fury, but was not able to stop its progress, much less to destroy it. The flock of Christ grew by its own losses, and gathered strength from the most violent persecutions. The Almighty, who prescribes limits to the sea in its greatest rage, set bounds to the power of the Pagan emperors, and, as St. Augustine says, conquered the world, not by the sword, but by the cross; and by a wonderful change, made its enemies become its votaries and protectors. He was pleased to make Constantine the Great triumph by that sacred sign, that he might know the hand by which he was raised to the imperial throne. This pious prince immediately recalled the Christians, who had been banished by his predecessors, and ordered their places of worship to be restored to them. He built and endowed many churches at his own expense: among those Eusebius mentions a most magnificent church at Nicomedia; and another at Antioch, in the form of an octagon, which, from its rich ornaments, was called the golden church. He founded the great Church of St. Sophia at Constantinople, and built in the same city the beautiful church of the twelve apostles, which, according to Eusebius, "had all its walls covered with marble, its roof overlaid with gold, and the outside covered with gilded brass, instead of tiles." He founded the Church of our Saviour on Mount Cælio in Rome, now called the Church of St. John Lateran, it being built upon the spot where the palace of Lateran, a rich Roman senator, formerly stood. Within the area of this church he erected a chapel which was dedicated in honour of St. John the Baptist, with a second altar in honour of St. John the Evangelist. Upon the front of this chapel, called the Baptisterion, which is a fine structure, and most richly ornamented, was placed an image of St. John the Baptist, which caused the whole church to be generally named the Church of St. John Lateran. This church is styled the head, the mother, and the mistress of all churches, and was the usual residence of the Bishop of Rome, till Gregory IX. returning from Avignon, began to reside at St. Peter's in the Vati-

can. Constantine also, desirous of expressing his veneration for the holy places which had been honoured and sanctified by the presence and sufferings of our Blessed Redeemer on earth, came to a resolution to build a magnificent church in Jerusalem, near Mount Calvary, and other churches in several parts of Palestine, to which his devout mother, St. Helena, undertook a journey, when she was nearly eighty years old, in order to find the identical cross on which Christ suffered for our sins. Having succeeded herein, the pious empress ordered two stately churches to be erected: one at Bethlehem, where our Blessed Saviour was born, and another on Mount Olivet, from whence he had ascended into heaven.—(See Somozen, St. Paulinus, Sulpicius Severus, Rufin, and other historians.) The cross was then transferred, (as St. Augustine says,) from the places of execution to the foreheads of emperors and kings, and deemed the most valuable pearl in their crowns. Constantine forbid it to be used in the punishment of malefactors in any part of his dominions, which has been observed ever since throughout all Christendom. He ordered the sign of the cross to be stamped on his coin, on his helmet, on the banners of each legion, and on the shields of his soldiers. He chose fifty men of the stoutest and most religious amongst his guards, to carry, by turns, the standard, called the Imperial Labarum, before his army. He likewise caused the sign of the cross to be erected in the chief square of the new city, that was called Constantinople, from his own name. In the year 330, he removed his imperial seat to this city, and divided the Roman Empire into two parts, the Eastern and the Western, for which reason the Imperial Eagle is represented with two heads, one denoting the East, and the other the West, according to the following verse:

Picta biceps acquila, hinc Occasum, hinc adspicit Ortum.

By this two-headed Eagle understand,
That East and West obey our high command.

"The church," says Eusebius, "was then in a flourishing condition, and the faithful employed themselves in all kinds of holy exercises with comfort and joy; nor was there the least danger to be feared from any foreign enemy." The senators and most distinguished characters in the empire, encouraged by the example of the emperor, and his pious mother, Helena, the empress, openly professed Christianity; and the faithful were multiplied so wonderfully through the whole extent of the Roman dominions, that it was doubted whether the Christians or the Heathens were the more numerous in the Roman world. The church shone like a bright sun over most of the known world, and daily acquired new splendour; but this sunshine of peace was not of very considerable duration; the blessing of so happy a condition was more than could be expected to last very long, as Christ had taught that

his disciples should follow him, not by a life of prosperity and ease, but through the thorny road of tribulation. This situation was too flattering not to raise the envy of Satan, who saw his idols fallen into disrepute, and his temples deserted: he was no longer able to keep men in the old dark road of Pagan superstition, or to persecute the church by Heathenish emperors, who no more existed; wherefore he shifted his ground, and contrived a means to persecute her by the hands of her own rebellious children, when she was delivered from her foreign enemies: in short, he invented a stratagem, to deceive the unwary, under the disguise of the Christian name itself. This stratagem, says St. Cyprian, was the heresy of Arius and the schism of Donatus, which he employed as his instrument to subvert faith, to corrupt truth, to dissolve unity, to try to tear the seamless garment of Christ in pieces, and to lay waste the church, by exciting her members to rise up and make war upon her in a furious manner.

Arius, a priest of Alexandria, in Egypt, well versed in profane literature, was a subtle dialectition, had an exterior shew of virtue, and an insinuating behaviour, but was a monster of pride, vain-glory, and ambition, which easily betray men into the most fatal errors; for whoever is possessed with these vices is fond of his own conceits, self-confident, and obstinate, and will endeavour to shut up all the avenues of light, however strong the daylight of evidence may be in itself. Arius concealed a heart full of deceit under an affected modesty; and, pretending an holy zeal for discipline, joined Meletius, Bishop of Lycopolis, in the beginning of a pernicious schism, which he had formed, and which took its name from him, and disturbed the Church of Egypt for many years. After the death of St. Peter and St. Achillas, Arius had the ambition to aspire to the see of Alexandria, but finding himself disappointed by the election of St. Alexander, he became his mortal enemy; and as Alexander's life and conduct were irreproachable, all his endeavours to oppose him were levelled at the orthodox doctrine of that holy prelate; hence his jealousy stimulated him to broach a new blasphemous system of doctrine, which denied the divinity of Christ our Redeemer. He propagated the poison of his heresy by his *Thalia*, or poems and songs, which he composed and taught the lower classes of people to sing, and even found means to gain over to his party twenty-two Oriental Bishops, among whom was the crafty Eusebius of Nicomedia, his warm friend and principal patron. On the other hand, the Donatist schism disturbed the peace of the church in the six Roman provinces of Africa. At first there was only question about the legality of the election of Cecilian, Bishop of Carthage, and successor to Mensurius, who had been falsely accused of having delivered up the sacred scriptures to be burnt, in the time of persecution. Donatus, Bishop of Casa Ni-

gra, in Numidia, pretended that Cecilian's ordination was illegal, and most unreasonably separated himself from his communion. The affair being carried to the apostolic see, Donatus refused to submit to the decision, and was joined by the jealous enemies of Cecilian, especially by a powerful lady called Lucilla, who was personally picqued against that zealous prelate, whilst he was archdeacon of the Church of Carthage, because she had received from him a rebuke, and wanted humility and discretion, without which the shew of piety is only a shadow and pharisaical hypocrisy. She was accustomed every morning, before she received the body and blood of our Lord, to kiss the bone of an unknown dead man, whom she pretended to have been a martyr, but who was not, or at least had not been acknowledged such by the pastors of the church; for, to prevent abuses and superstition, it was always a necessary law in the church, that no private person should be allowed to pay to relics the honour due to those of martyrs, without a moral assurance of their authenticity, or without the bishop's approbation. When these rules of prudence are observed, even though a mistake should happen, it is of the same nature as if a person, by inculpable inadvertance, kissed some other book instead of the Bible, and the primary object of such religious actions, which is to glorify God in his saints, is always certain, whatever mistakes may happen in facts, or such like human means, which excite our devotion. Cecilian, in quality of archdeacon, thought it his duty to put Lucilla in mind of her fault, but, through the mist of her passions, she was not able to discern the charity of this just and necessary correction. Her resentment for this pretended affront seemed to have no bounds when she saw Cecilian raised to the archiepiscopal chair of Carthage. By her money and interest she protected and abetted a faction that was formed against him by some competitors, who, being discontented at his preferment, resolved to carry matters to the last extremity, and set aside his election, upon no other pretence but the foolish plea that he admitted the penitent Traditors to his communion, and thereby defiled the sanctity of the Catholic Church. Donatus and his abettors raised altar against altar, and established another bishop in Carthage. Their party at length became so numerous, that they counted five hundred bishops of their own faction, and so furious, that they seized on the churches of the Catholics by force of arms, drove away the lawful bishops, broke down the altars and sacred vessels, and forcibly re-baptized such as had received baptism out of their communion. Thus a small spark in the beginning gave rise to a flame of altercations and contentions, tumults and commotions, and blazed up in process of time into a great fire. To put a stop to the unhappy disputes that were raised by the Arians, and divided the church, Constantine, the emperor, zealously concurred in assembling a general council, this being the only remedy adequate to the growing

evil, and capable of restoring peace to the church. By letters of respect he invited the bishops from all parts of the world to the city of Nice, in Bithynia, and defrayed their expenses. They assembled in the Imperial Palace, on the 19th of June, in the year 325. The emperor entered the Council without guards, nor would he sit till he was requested, as Eusebius says. This was the first general council, and it consisted of three hundred and eighteen bishops, eminent both for their piety and learning. The renowned Osius, bishop of Corduba, in Spain, presided thereat, in the name of St. Sylvester, by whom he was commissioned. The fathers thus assembled, in imitation of the apostles on a similar occasion, examined, refuted, and prescribed the doctrine of Arius, and cut him off from the communion of the faithful. They ascertained the Catholic faith, and drew up a solemn profession, known by the name of "The Nicene Creed," wherein, to exclude all the subtleties of the Arians, they declared, in terms that left no subterfuge for error, no room for heresy to play in, the Son consubstantial to the Father. Divine Providence was pleased to raise up at this very juncture a great number of bishops and learned doctors, like so many illustrious champions, to support his own cause with becoming dignity, to defend the revealed truths of faith with intrepidity, and to set Christian morality in the clearest point of view. They employed their pens and exerted their zeal in combating the impious tenets of the Arians, and in detecting the slanders and calumnies by which they imposed on the Emperor Constanstantine, and the different artifices whereby they endeavoured to elude the decision of the Council of Nice, and to diffuse their contagious doctrine amongst the people, in ambiguous professions of faith, couched in equivocal terms. The great St. Athanasius, bishop of Alexandria, lived in the midst of this scene, and bore a great share in it, having been five times banished from his see, and five times recalled. He had employed all the power which his authority put in his hands to bring back the Meletian schismatics in Egypt to the unity of the church. Their opposition moved the Arians to court their friendship, and persuade them to enter into a solemn league of iniquity together, against St. Athanasius, though they were in other respects at variance with each other.—This is the spirit of all sectaries, who, though divided in other things, dissemble their private animosities, and enter into a mutual confederation and cabal against the truth; not unlike Herod and Pilate, who forgot their enmity to unite and agree in persecuting Christ. The Arians thus united with the Meletians, and seconded by Eusebius, set their engines at work to calumniate and impeach St. Athanasius, and they at length succeeded so far, as to prevail on Constantine to banish him to Triers, then the chief city of the Belgic Gaul. How often are princes obliged to see with the eyes of others, and how difficult it is frequently to them,

when surrounded with flatterers and hypocrites, to come to the knowledge of the truth? But God opened the eyes of the emperor with regard to the innocence of his holy servant, for in his last illness, he recalled St. Athanasius from his banishment, and expiated his faults and errors, by devoutly receiving the sacrament of baptism and the other sacraments, in the year 337, when he died at Nicomedia.

Arius, the heresiarch, had been shortly overtaken by the justice of God, and cut off the face of the earth by a sudden and miserable death the preceding year, on the very day that his friends were conducting him in triumph to the Church of Constantinople, in order to thrust him forcibly into the sanctuary. The Arians continued still to disturb the peace of the church. Wherefore, in the year 347, or as some say 344, another synod of three hundred bishops assembled at Sardica, in Illyricum. Natalis Alexander considers it a general council, but it is commonly looked upon only as an appendix to the Council of Nice, because it only confirmed its decrees of faith. St. Maximinus, bishop of Triers, was one of the most illustrious defenders of the Catholic faith in this council. After the death of Constantine, surnamed the Great, his three sons divided the empire as their father's will directed. Constantine, the eldest, had Britain, Spain, Gaul, and all that lies on this side the Alps. Constantius, the second son, possessed Thrace, Asia, Egypt, and the East. Constans, the youngest, occupied Italy, Africa, Greece, and Illyricum. The city of Alexandria being within the jurisdiction of Constantius, the Arians took care to gain him over to their party. He was a constant protector of Arianism, and a violent persecutor of the orthodox, especially when he became sole master of the whole empire, in the year 353, after the death of his two brothers, Constantine and Constans. Constantius objected to the Catholics the prosperity of his reign, as a proof of the justice and truth of his cause. Like Policrates of Samos, who boasted that fortune was in his pay, he gloried in the success that crowned whatever he undertook, but he had not then seen the issue. He did not consider that the smiles of fortune are often to impenitent sinners, the most dreadful of all divine judgments; and that on the contrary, the afflictions and distresses of the just, are often the greatest effects of the divine mercy, and are sent by providence for the exercise of patience; to put their love to the test, and to call forth their resignation, humility, and reliance on God. The Arian faction, supported thus by the secular power, employed all the means that artifice and malice could suggest, to undermine the very foundation of religion, and destroy the true professors of it. They deposed, scourged, wounded, imprisoned, or exiled the lawful prelates, who refused to communicate with them, and intruded apostates and usurpers into their sees, like so many wolves let in amongst the flock. They pulled down and burnt several churches,

and branded the ministers of the altar in the forehead. The emperor, also, by an unjust usurpation in the affairs of the church, was more occupied in persecuting the orthodox, than in governing the empire. He caused a council to be assembled at Seleucia in Isauria, and another at Rimini in Italy, in the year 359. The council of Rimini consisted of three hundred and twenty Catholic bishops, and about fourscore Arian. The prelates, whilst they were at their full liberty, confirmed the Nicene Creed, maintained the Catholic truth, and refused to admit any new formulary or profession. But being intimidated by the menaces of Taurus, the emperor's præfect, who threatened them with exile, and who had received orders not to suffer them to break up until they had signed a new formula that was dressed up by the Arians, a number of them, not aware of the fraud, and uneasy to be confined so long, and at such a distance from their churches, had the weakness to suffer themselves to be deceived, and to yield to the artifices of the Arians, by signing a captious profession of faith, in which the word consubstantial was omitted. The formula was in appearance Catholic, and supposed by the fathers to be orthodox, for they believed that the meaning of the word consubstantial was contained therein in other expressions. But they were afterwards surprised to see the triumph of the Arians, as if they had abolished the Nicene faith, which gave occasion to that celebrated saying of St. Jerom, that the world wondered to find itself become Arian; from which it follows that it was not really so, as no one is astonished to find himself what he really is. The fault of the prelates was not owing to any error in faith, but to a want of courage and insight into the artifices of the Arians. Hence, struck with remorse for their unwary condescension, by which, through surprise, and without any intention or design, they had given room to the imaginary thriumph of Arianism, those who had been beguiled, retracted their subscription, and professed their adherence to the Nicene faith. No sooner did they perceive the imposition, than they protested against it, and expressed their detestation of the sense given by the Arians to the subscribed formula. The bishops spread all over the universal Church had no share in that seduction, on the contrary, having Pope Liberius at their head, they zealously rose up against the scandal, and disavowed this act of the council of Rimini; so that the public doctrine of the faith suffered no change or alteration whatsoever, but invariably continued one and the same, except in a few places, comparatively speaking, that were seduced into error. The greater portion of the flock of Christ, even in the Eastern provinces, stood always firm in their faith, and adhered closely to the determination of the council of Nice, as is attested by St. Athanasius, who held the patriarchal chair of Alexandria forty-six years, according to St. Cyril. As to the Western provinces, they were a considerable time almost unanimous in their detestation of

Arianism, till it was imported by foreign people, who came to settle there, and even then the West was but little infected by it, for Divine Providence raised St. Hilary, bishop of Poictiers, to defend the faith, and to oppose the impious tenets of the Arians with invincible courage in the West, as St. Athanasius did in the East.

St. Augustine styles St. Hilary the illustrious doctor of the church, and St. Jerome says, that he was a most eloquent man. and the trumpet of the Latins against the Arians. He himself says, he was brought up in idolatry, but having discovered the absurdity of Polytheism, he submitted his understanding to divine revelation, and received the heavenly regeneration by baptism.—He was married before his conversion, but from the time of his ordination and election to the episcopal see of Poictiers about the year 353, he lived in perpetual continency, as St. Jerome observes, (1. 1. Contra. Jovnian.) Thus although the church was sometimes obliged to make choice of married men for the priesthood, because virgins, or unmarried, could not always be found, they notwithstanding lived ever after continent. All St. Hilary's writings breathe an extraordinary vein of piety. St. Jerome in a particular manner recommends to devout persons the reading of his elegant comments on the Gospel of St. Matthew, and on the Psalms. The weak emperor Constantius, who was the dupe sometimes of the Arians, and at other times of the Semi-arians, sent an order to Julian, then Cæsar in Gaul, for St. Hilary's immediate banishment into Phrygia, together with St. Rhodanius, bishop of Toulouse, because they refused to submit to the Arian councils of Aries and Milan, and to hold communion with Ursacius, Valens and Saturninus, three other Arian bishops in the West. "On a similar occasion, St. Eusebius of Vercilli, St. Dionysius of Milan, and Lucifer, bishop of Cagliari, the metropolis of Sardinia, were exiled. But the trophies Lucifer had gained by his zeal against the Arians, were afterwards blasted by the scandal he gave in laying the foundation of the fatal schism of the Eustathians at Antioch, and in giving birth to another unhappy schism of his own, which he still carried to greater length, refusing to communicate not only with the penitent bishops, who at Rimini had been drawn into the snares of the Arians, and into an omission favourable to their heresy, but also with those who received them, that is, with the whole Catholic Church, and its visible head.

St. Hilary, during his exile, employed his time in composing several learned works. The principal and most esteemed of those, is that "On the Trinity, against the Arians," in twelve books. In this immortal monument of his admirable genius and piety, he proves the consubstantiality of the Father, Son, and Holy Ghost, and explains the Trinity, which we profess in the form of Baptism. He detects and confutes the subtleties of the Arians in their various confessions of faith. and also of the Sabellians and Photinians.

He demonstrates the divinity of Christ, from the confessions of St. Peter, and of the very Jews, who, more sincere than the Arians, acknowledged that Christ called himself the natural Son of God. The natural unity of the Father and the Son, he demonstrates from that text: *I and my Father are One.* He proves that "Arianism cannot be the faith of Christ, because not revealed to St. Peter, upon whom the church was built and secured for ever; for whose faith Christ prayed, that it might never fail; who received the keys of the kingdom of heaven, and whose judiciary sentence on earth is that of heaven," (1. 6.) He proves the divinity of Christ, "by the miracles wrought at the sepulchres of the apostles and martyrs, and by their relics; for the devils themselves confess Christ's Godhead, and roar and flee at the presence of the venerable bones of his servants." l. 11. de Trin.

He teaches, that "the church is one, out of which, as out of the Ark of Noah, no one can be saved." (1. 7.) He observes, that "from the testimony of Christ, in the holy scriptures, and from the faith of the church, we believe without doubting the Eucharist to be the true body and blood of Christ," (1. 8. n. 14.) In his exposition of the Psalter, which he compiled after his exile, he teaches that "the holy angels, patriarchs and prophets, protect the church, attend and succour the faithful, assist them in time of combat against the devils, and carry up their prayers to their heavenly Father." He also mentions "fast days of precept, the violation of which renders a Christian a slave of the devil, a vessel of death, and the fuel of hell." (in Ps. 118. 1. 18.) This holy doctor wrote two books to Constantius, in which he entreats to restore peace to the church and to receive the unchangeable apostolic faith assailed by the late innovations. He also smartly rallies the fickle humour of the Arians, "who were perpetually making new creeds, condemning their old ones, having made four within the compass of the foregoing year. He complains that they had their yearly and monthly faiths, that they had Scripture texts and the words Apostolic faith in their mouths, for no other end than to impose on weak minds; that they lost faith by attempting to change it; that they corrected and amended, till weary of all they condemned all; that faith was now become that of the times, not that of the Gospels, and that there were as many faiths as men, as great a variety of doctrine as of manners, as many blasphemies as vices." He therefore exhorts them to return to the haven from which the gusts of their party spirit and prejudice had driven them, as the only means to be delivered out of their tempestuous and perilous confusion.

The great St. Martin, the glory and light of Gaul, was a disciple of St. Hilary. The utter extirpation of idolatry out of the diocese of Tours, and all that part of Gaul, was the fruit of his edifying piety, illustrious miracles, zealous labours, and fervent

exhortations and instructions. He was remakable for his humility, charity, austerity, and all other heroic virtues. The churches of Spain and Gaul were at that time disturbed by the Priscillianists, who revived many errors of Simon Magus, the Gnostics and the Manicheans, to which they added their favourite tenet of dissimulation, holding it to be a precept to conceal their doctrine by lies and perjuries, for it was an avowed principle amongst them, "*Jura, perjura, secretum prodere noli:* Swear, forswear thyself, betray not the secret." These heretics were condemned by the council of Saragossa, with their abettors, Instantius and Salvianus, who grew furious at their condemnation, and ordained Priscilian who gave name to the sect, bishop of Avila. They resolved to address themselves to St. Damasus. Salvian died at Rome, the other two repaired to Milan, and made interest with the emperor Gratian. But the new emperor Maximus ordained them to be tried in a council at Bourdeaux. Priscilian having appealed to Maximus, they were both sent to him at Triers, where being tried by Eodius the præfect, and accused by Ithacius, a Spanish bishop, Priscilian and his associates were beheaded. St. Martin happening at that time to go to Triers, to intercede with the tyrant in favour of certain persons, who were condemned to death for adhering to their master Gratian, reproved the Spanish bishop Ithacius, for prosecuting and seeking to put heretics to death, and pressed him to desist from his accusation, and to consider how much the church abhorred the shedding of blood, even of criminals, and never suffered any of her clergy to have any share in such causes. He also besought Maximus not to spill the blood of the guilty; saying it was sufficient that they had been declared heretics and excommunicated. The emperor out of regard to his remonstrances, caused the trial to be deferred while St. Martin stayed at Triers, and even promised that the blood of the persons accused should not be spilt, though after the saint had left Triers, he suffered them to be condemned by the imperial judges. St. Martin, on his return to Tours, was received there as the tutelar angel of his people. In his great age he relaxed nothing of his austerities, nor of his zealous labours for the salvation of souls. He was above fourscore years old when he died, and he continued to the end of his life to confirm his doctrine by frequent and wonderful miracles, especially casting out devils, and raising the dead to life, like another Elisæus, as we are assured by St. Sulpicius Severus. This illustrious writer was a disciple of St. Martin, and squared his life by his direction. His conversion from the world happened in the same year with that of Paulinus of Nola. He wrote the life of St. Martin, and says, that his greatest comfort in the loss of so good a master, was a confidence that he should obtain the divine blessings, by the

prayers of St. Martin in heaven. The most important work of St. Sulpicius, in his "Abridgement of Sacred History," from the beginning of the world, down to his own time. It is a most useful classical book for christian schools, and looked upon as the most finished model of abridgement extant. The elegance, conciseness, and perspicuity, with which it is compiled, have procured him the name of the Christian Sallust. He has imitated the style of the purest ages, though he sometimes takes the liberty to use certain terms and phrases which are not of the Augustan standard.

St. Paulinus, bishop of Nola, was born at Bourdeaux, in the year 353. His superior virtues rendered him the admiration of his own and all succeeding ages, and excited St. Martin, Sulpicius Severus, and several others to vie with each other in celebrating his heroic actions, and to become the publishers of his praises to the corners of the earth. Besides the pre-eminence of his birth and pedigree, in which was displayed a long line of rich and illustrious senators, he received from nature a penetrating and elevated understanding, and an elegant genius, with other excellent accomplishments of mind and body, by which he was qualified for the highest attainments, and seemed born for every thing that is great. These talents he cultivated from his infancy, by the closest application to the study of all the liberal arts, and had for his master in poesy and eloquence, the famous Ausonius, the first man of his age in polite literature, and the ablest master. Probity, integrity, and other moral virtues were endowments of his, still more admirable than his learning. His merit was soon distinguished at the bar, where he pleaded with great applause.—"Every one (says St. Jerome,) admired the purity and eloquence of his diction, the delicacy and loftiness of his thoughts, the strength and sweetness of his style, and the liveliness of his imagination." He was raised by the emperor to the highest dignities of the state, and declared consul before the year 379. But God was pleased to open his eyes to see the emptiness of all worldly pursuits, and to touch his heart, yet divided by a desire of pleasing men, and to inspire him with a more noble and innocent ambition of becoming little for the sake of the kingdom of heaven. He made some advances in virtue by the conversation of St. Ambrose, St. Martin, and St. Delphinus, bishop of Bourdeaux, who spoke to him of the necessity and happiness of giving himself to God without reserve. He was an enemy to vanity and to the love of human applause, than which passion nothing can be more unworthy of virtue, or more beneath a generous soul; though all the Heathen philosophers shamefully disgraced their attainments by this base weakness. Tully was not ashamed to boast of it, and Demosthenes was delighted to hear a poor old woman whisper: "This is the great Demosthenes." Paulinus seemed always raised by his own

greatness of soul above this abject passion, and shewed that geniuses, which are truly great, are superior to their own abilities.—But still he found how difficult a task it is, for man to preserve a perfect disengagement and purity of heart, in the midst of worldly honours and blandishments, and to shield his soul from the penetrating caresses of pleasures, or stand his ground against the incitements of the softer passions. Certain revolutions that happened in the empire contributed to give him a more feeling sense of the instability of earthly things, and to discover to him the falsehood of the gilded bubbles, which dazzled the eyes of men at a distance.—In fine, he sold all his estates, distributed the price among the poor, and retired from the world, in order to aspire to Christian perfection, and embrace the humility of the cross in a small cottage, near Nola, in Campania. When the servants of God complimented him upon his retreat, he begged them to refrain, "and not add to the load of his sins by praises, which were not his due. It surprises me," said he, "that any one should look upon it as a great action for a man to purchase salvation, the only solid good, with perishable pelf, and to sell the earth to buy heaven." He received the holy order of priesthood from the hands of the bishop of Barcelona in the church, on Christmas-day, at the earnest request of the people, who were in hopes to fix him among themselves, but after having spent fifteen years in retirement, where he practised all the rules and austerities of a monastic state, he was chosen to fill the episcopal chair of Nola, on the demise of Paul, the bishop of that city. The epistles of St. Paulinus gained him the name of "the delight of ancient Christian piety." St. Augustine says, that they flow with milk and honey, and that the faithful, in reading them, were transported with their charms, and inspired with sweetness and ardour. (Ep. 27.) He expresses, (Ep. 23, ad Sever.) a great devotion to the saints; he testifies, that their relics were used in the consecration of altars and churches, the faithful not doubting that they serve for a defence and a remedy. He mentions that their shrines were adorned with flowers, (Poem 14,) and that crowds flocked to them, (Poem 13,) being attracted by the miracles wrought by their intercession. He speaks as an eye-witness of a raging fire, which had mastered all the power of human industry, but was extinguished by a little chip of the holy cross, (Poem 25.) He sent to Sulpicius Severus a chip of that holy wood enchased in gold, calling it, "A great present, in a little atom; a defence of our temporal, and a pledge of eternal life." (Ep. 32.) He speaks of holy images and pictures, and calls them the books of the ignorant, (Poem 24.) He begged the prayers of his friends, for the soul of his brother deceased, and doubts not but they will procure him refreshment and comfort, if he suffered any pains in the other life, (Ep. 35.) He made every year a journey to Rome to visit the tombs of the Apostles, (Ep. 45,) and to as-

sist at the feast of St. Peter and Paul, (Ep. 17.) All his poems on St. Felix are full of testimonies of his confidence in the intercession of that saint. He prays him to recommend his petitions to God, and to be his protector before the throne of his divine Majesty, especially at the day of judgment, (Poem 14.) He declares also (in his 32d Epist.) that in the holy Eucharist we eat the same flesh of Christ which was fastened on the Cross, and drink the same life-giving blood that flowed from his wounds, as appears from the following distich :

In cruce fixa caro est, qua pascor ; de cruce sanguis
Ille fluit, vitam quo bibo, corda lavo.

Ep. 32. *p.* 204.

St. Nicholas, archbishop of Myra, the capital of Lycia, flourished also in the fourth century, and became famous by his charity to the poor, his extraordinary piety and zeal, and an incredible number of stupendous miracles.

St. Pacian, bishop of Barcelona, was likewise a great ornament of the church in this century. St. Jerome extols his eloquence and learning, and more particularly the chastity and sanctity of his life, after he renounced the world and was raised to the episcopal chair. He wrote three learned letters to Sempronian, a Novation nobleman, on penance, and on the name Catholic, a sermon on baptism, and on exhortation to penance, which are still extant, and wherein he clearly asserts and proves the doctrine of the church, with regard to the sacraments of baptism, confirmation, eucharist, and penance. The beauty of this holy doctor's writings can only be discovered by reading them. His diction is elegant, his reasoning just and close, and his thoughts lively. He is full of unction when he exhorts to virtue, and of strength when he attacks vice, and defends the true faith, which made him say, in his reply to Sempronian, who thought him angry, "that remedies seem often bitter, and that he only was like the bee, which sometimes defends its honey with its sting."

St. Ephrem was the most illustrious of all the doctors, who by their doctrine and writings adorned the Syriac Church in the fourth century. He was born in the territory of Nisibis, a strong city in Mesipotamia, and was consecrated to God, by his parents, from his cradle, like another Samuel, though he was eighteen years old when he was baptized. The great servant of God, St. James, bishop of Nisibis, was his spiritual director and patron. He spent many years in the desert, out of which he came inflamed with the ardour of a baptist, to preach penance with incredible zeal and fruit, and to announce the divine truths to a world buried in spiritual darkness and insensibility. Being ordained deacon of the Church of Edassa, he became an apostle of penance, brought many idolators to the faith, and converted great numbers of Arians, Sabellians, Novations, Millenarians, Marcionites, Apollin-

arians, Manicheans, and disciples of the impious Barœsanes, who denied the resurrection of the flesh. He never would consent to be promoted to the sacerdotal dignity, but continued always in the humble station of a deacon. His spotless purity was the fruit of his sincere humility and constant watchfulness over himself. He was deeply penetrated with the fear of the divine judgment, and had always present to his mind the rigorous account he was to give to God of all his actions. Nothing seemed more admirable in him than his compunction of heart, the sister of that sincere humility, which all his words, actions and writings breathed in a most affecting manner. He appeared always drowned in an abyss of compunction. Night and day his eyes seemed swimming in tears, which readily flowed from him in abundance, as often as he raised his heart to God, or remembered the sweetness of his divine love, or the baseness of sin. "We cannot call to mind his perpetual tears, (says St. Gregory of Nysa,) without melting into tears.—We cannot read his discourses on the last judgment without weeping. Where is the proud man, (continues the same holy doctor,) who would not become humble by reading his discourse on humility? who would not be inflamed with a divine fire by reading his treatise on charity? who would not wish to be chaste in heart and spirit, by reading the praises he has given to virginity?"

St. Ephrem spoke with admirable perspicuity, copiousness and sententiousness, in an easy unaffected style. Words flowed from him like a torrent, when he treated of spiritual subjects. His writings derive a singular energy from the natural bold tropes of the Syriac language, of which he was a perfect master, and have a graceful beauty and force, which no translation can attain; though his works are not studied compositions, but the effusions of an heart penetrated and overflowing with the most perfect sentiments of divine love, confidence, compunction, humility and other virtues.—He wrote seventy-six *Parœneses*, or moving exhortation to penance, and several treatises and sermons on compunction, on the vices and passions, on humility, on the last judgment, on fraternal charity, on the beatitudes and virtues, and divers other subjects. He also wrote commentaries on the first book of Moses, the fourth book of Kings, Joshua, Judges, Job, and on all the prophets, &c. His works demonstrate the uniformity in faith of the church in the fourth century with that of the church of all ages. Nothing can be clearer than the texts collected by Ceillier, (Tom. 8. p. 101,) from the writings of St. Ephrem in favour of the real presence of the sacred body of Christ in the holy Eucharist. His confidence in the precious fruit of this blessed sacrament of the altar raised his hope, and inflamed his love, especially in his last illness, and on his passage to eternity, about the year 378, for he then expressed himself thus: "Entering upon so long and dangerous a journey, I have my viaticum, even thee, O Son of God. In my extreme spiritual

hunger, I will feed on thee, the repairer of mankind. So it shall be that no fire will dare to approach me; for it will not be able to bear the sweet saving odour of thy body and blood." (*Necroism. can.* 81. p. 355. t. 6.)

St. James, bishop of Nisibis, in Mesopotamia, who lived in the fourth century, was favoured with the gifts of prophecy and miracles in an uncommon manner. Nicephorus names him among the holy bishops in the Council of Nice, who bore the glorious marks of their sufferings for Christ. His learning and writings have procured him a rank next to St. Ephrem, among the doctors of the Syriac Church. He wrote eighteen excellent discourses, still extant, on faith, charity, fasting, prayer, humility, holy virginity, on penance, and other pious subjects. In his fourth discourse he expressly says: "None will be cleansed, unless they have been washed in the laver of baptism, and have received the body and blood of Christ." In his seventh discourse he exhorts sinners "to confess speedily their crimes; to conceal which, through shame, is final impenitence." He adds, "the priest cannot disclose such a confession." (p. 237.) Gennadius also mentions twenty-six books written by this holy doctor in the Syriac tongue.

St. Gregory of Nyssa, younger brother to St. Basil the Great, was so illustrious in the fourth century, that the Arians trembled at his name. Having renounced the world, he was ordained Lector, and in the year 372 he was chosen bishop of Nyssa, a city of Cappadocia, near the Lesser Armenia. The high reputation of his learning and virtue procured him the title of "Father of the Fathers," as the seventh general council testifies. His sermons are eternal monuments of his piety, zeal and eloquence; but his great penetration and learning appear more in his polemic works, especially in his twelve books against Eunomius. He wrote many commentaries on the holy Scriptures, five orations on the Lord's Prayer, and eight sermons on the eight beatitudes. His sermons on penance, on alms, on virginity, on the fast of Lent, on loving the poor, and against usurers, fornicators, and those who defer baptism, are particularly beautiful and elegant. He writes very expressly, and at length, on the invocation of saints, inculcates the authority of priests in binding and loosing before God, and calls St. Peter the head of the apostles, and the prince of the apostolic chair. He is no less clear for the sacrifice of the altar, for the private confession of sins, and for transubstantiation, in his great catechistical discourse, (c. 37. p. 534.,) where, speaking of the two sacraments of baptism and of the body of Christ, he says, "that in the latter, Christ's real body is mixt with our corruptible bodies, to bestow on us immortality of grace."

St. Basil the Great, the illustrious doctor and intrepid champion of the church, in the fourth century, was born towards the close of the year 329, at Cæsarea, the metropolis of Cappadocia.

After making a wonderful proficiency in the first elements of literature, first at Cæsarea, and then in oratory at Constantinople, under the celebrated sophist and rhetorician Libanius, he was sent to Athens, which from the days of Pericles, who raised Greece from barbarism, remained still the seat of the Muses, and of the purity and attic elegance of the Greek tongue. Here he met and contracted an intimacy with St. Gregory Nazianzen, which was the most perfect model of holy friendship, not founded on base interest, pleasure, sensual fondness, or a variable affection, but rooted in pure love and motives of true virtue. They carefully shunned the rock of bad company, and the conversation of scholars, that were impious, rude or impudent: a most important lesson, especially to youth, the neglect of which is the ruin of the strongest virtue, and renders abortive all the care and instructions of the most zealous parents and pastors, and all the fruit of the very best education. The holy pair of perfect friends knew only two streets in Athens, as St. Gregory tells us, the first which led them to the church and to the holy teachers and doctors, who there attended the service of the altar, and nourished the flock of Christ with the food of life. The second street was the road to the schools, and to their masters in the sciences. They left to others the streets which led to the theatre, to spectacles, feastings and diversions, and avoided the dangerous snares which the enemy of souls never fails to throw in the way on such occasions. It was no loss, but an advantage to them, that from motives of virtue they abhorred the theatre, for the stage only gives a theatrical accent and gesture, ill becoming an orator, and never formed any great man to speak well at the bar, or in the pulpit. Basil soon excelled in all the liberal arts and sciences. He spared no pains to perfect himself in the art of true and genuine eloquence, and to form his style upon the best models. He excelled likewise in poesy, philosophy, and every other branch of literature. In logic such were his superior abilities, that it would have been more easy for a man to draw himself out of a labyrinth, than to extricate himself from the web in which he entangled his adversaries by the force of his reasoning, as St. Gregory tells us. He seasoned his studies with the assiduous meditation of the holy Scriptures, and a diligent perusal of the works of the Fathers, in order to qualify himself for the ministry of the church, and for announcing the great truths of salvation to mankind. At Athens he was already regarded as an oracle both in sacred and profane learning. In the year 357, he travelled over Syria and Egypt, and visited the most celebrated monasteries and hermits of the deserts in those countries. Being much edified by the examples of those holy men, who lived like travellers on earth and citizens of heaven, he despised all the glittering advantages with which the world flattered him, gave away the greatest part of his estate to the poor, and embraced the penitential and laborious state

of a poor monk. He was ordained priest in the year 363, and upon the death of Eusebius, was chosen and consecrated archbishop of Cæsarea, in the year 370. Being placed in this dignity, he seemed as much to surpass himself, as he had before surpassed others. Like an impregnable tower, he baffled all the efforts of the Arians and Eunomians, and gained a glorious triumph over the emperor Valens. He was indefatigable in preaching to his flock, nd advancing piety and devotion. His zeal made him spare no pains for the conversion of sinners, whose crimes were to him a perpetual source of tears and sighs to the Father of Mercies. The poor, distressed and afflicted were always sure to find comfort and relief in his boundless charity. He founded a vast hospital, which Nazianzen calls a new city. St. Gregory of Nyssa compares his abstinence to the fast of Elias. His writings are published in three volumes, folio. Erasmus, and many other critics, call St. Basil the most accomplished orator the world has ever produced, superior even to Cicero and Demosthenes, the unrivalled princes of eloquence among the ancient Greeks and Romans.

St. Gregory of Nazianzen was surnamed the Theologian, on account of his profound skill in sacred learning. His father, whose name also was Gregory, being from his youth a worshipper of false gods, was at length converted by the prayers and tears of his pious wife Nonna, and baptized about the time of the great council of Nice, being then about forty-five years old. The sanctity of his life raised him soon to the episcopal see of Nazianzen near Cæsarea, which he held about forty-five years with great edification, living in celibacy, and rigorously observing the canons of the church.—St. Gregory, his eldest son, born long before the father's conversion and episcopacy, was consecrated by his mother to the service of God from his infancy, and received such impressions of piety in his tender age, that he resolved to spend his life in the holy state of perfect continence. The progress he made in eloquence, philosophy, and the sacred studies, appears by the high reputation which he acquired, and by the monuments he has transmitted to posterity. But his greatest happiness and praise was, that he always made the fear and love of God his principal affair, to which he referred his studies, all his pursuits and endeavours. In these dispositions he enjoyed his dear friend St. Basil, in the solitude of Pontus, where fasting, watching, prayer, contemplation, studying the holy Scriptures, singing psalms, and manual labour, employed their whole time. Being afterwards, with great reluctance, ordained priest, in the year 361, he trembled at the thoughts of the terrible account which would be demanded of him for the souls committed to his care, and of the duties of the sacerdotal office, and the sanctity requisite to approach the altar of God. Yielding, however, to the necessities of the church, he acquiesced, and was afterwards importuned by St. Basil to receive the episcopal consecration at Cæsarea, in

the year 372. At length, notwithstanding many tears and expostulations, he was placed in the archiepiscopal chair of Constantinople, by the united solicitations and entreaties of the faithful, and of a synod of all the bishops of the East, wherein St. Meletius, Patriarch of Antioch, presided. It was here that St. Jerome, coming out of the deserts of Syria, became his disciple and scholar. The faithful there, and even heretics and pagans admiring his erudition, and charmed with his eloquence, flocked to his sermons and discourses as men parching with thirst eagerly go to the spring to quench it. He soon reformed the morals of the people, and purged them of that poison which had corrupted their hearts for many years. But the envy of the devil and of his instruments could not bear the success of the saint's apostolic labours; several attempts were made upon his life, because he valued nothing but God, and scorned to flatter the great ones in their luxury. A ferment was raised among the people, and the bishops of Egypt complained that his election to the chair of Constantinople was uncanonical, it being forbidden by the canons to transfer bishops from one see to another, for fear of introducing avarice or ambition into the sanctuary. Wherefore, St. Gregory Nazianzen falling on his knees before the emperor Theodosius, who had put him in possession of the Church of St. Sophia, prayed him to accept his resignation, and grant him license to retire to his little cottage, which being obtained with much difficulty, the saint delivered a pathetic discourse in the metropolitan church, before a hundred and fifty bishops and an incredible multitude of people. He declared that he was placed in that chair through the importunities of others, that he never desired that dignity, that he took the charge upon him much against his will, and that he had never taken possession of any other see. He said that since his holding the see of Constantinople gave disturbance, he was ready and willing to depart, and like Jonas to be cast into the sea to appease the storm, though he did not raise it. He only wished that the Church of God might enjoy peace, and that the see might be filled by a person capable and willing to defend the faith. He observed, "that he was accused of having made a mean appearance with respect both to dress and table;" but he vindicated himself herein, saying, "I did not take it to be any part of my duty to vie with consuls, generals, and governors, who know not how to employ their riches otherwise than in pomp and show. Neither did I imagine, that the necessary subsistence of the poor was to be applied to the support of luxury, good cheer, a prancing horse, a sumptuous chariot, and a long train of attendants. If I have acted in another manner, and have thereby given offence, the fault is already committed, and cannot be recalled, but I hope is not unpardonable." He concluded by bidding a moving farewell to his church, to the clergy, and to his dear flock, beseeching them "to preserve the depositum

of faith, and to remember the stones which had been thrown at him because he planted it in their hearts." Numbers followed him weeping, but Constantinople was not worthy to possess so great and so holy a pastor. He left that city before the election of Nectarius, and returned to his favourite solitude, where, seeing himself at liberty, and rejoicing in his happiness, he expressed himself to a friend in these words: "What advantages have I not found in the jealousy of my enemies? They have delivered me from the fire of Sodom, by drawing me from the dangers of the episcopal charge." (*Ep.* 73.) He spent the remainder of his life in retirement, in a private abode near Arianzum, where he had a garden, a fountain, and a shady grove. Here in company with a few anchorets, he lived estranged from pleasures, and in the practice of bodily mortification, fasting, watching, and praying. "I live, (says he, *Carm.* 5, & 60,) among rocks and wild beasts, never seeing any fire, or using shoes, having only one single garment, I lie on straw, clad in sackcloth; my floor is always moist with the tears I shed." (*Carm.* 147.) In the decline of life he wrote several pious poems, in opposition to the poems made use of by the Appolinarists to propagate their poisonous errors. In his *parænetic* poem to St. Olympius, he lays down excellent rules for the conduct of married women: among other precepts, he says, "In the first place honour God; then respect your husband; love only him; take care never to give him any occasion of offence or disgust. Yield to him in his anger; comfort and assist him in his pains and afflictions, speak to him with sweetness and tenderness, and make him prudent and modest remonstrances at seasonable times. It is not by violence and strength that the keepers of lions endeavour to tame them when they see them enraged, but they sooth and caress them, stroking them gently, and speaking with a soft voice." His writings contain an hundred and fifty-eight poems, full of aspirations of divine love to Jesus Christ, "without whose grace," he says, "we are only dead carcasses exhaling the stench of sin, and as incapable of making one step as a bird is of flying without air, or a fish of swimming without water; for he alone can make us see, act, and run." He wrote 237 letters, published by the learned Billius, and 227 epigrams, published by the indefatigable Muratori, librarian to the Duke of Modena. He composed forty-six orations on several points of morality and mysteries of faith, and two discourses against the Appollinarists. He teaches and practises the invocation of saints in many places. He reproaches Julian the apostate that he refused to honour the relics of the martyrs, which cured distempers and expelled devils.

St. Amphilochius, bishop of Iconium, the capital of the second Pisidia, otherwise called Lycaonia, was a learned and eminent father of the fourth century, and an intimate friend of St. Gregory Nazianzen, and St. Basil. He assisted at the general Council of

Constantinople, held in 381, against the Macedonian heretics.—Theodoret informs us that St. Amphilochius zealously opposed the rising heresy of the Messalians or Euchites, who were a set of fanatics that sprung up in Mesopotamia, and gave much disturbance to the church. They pretended to an extraordinary perfection, placed the whole essence of religion in prayer alone, rejected the use of the sacraments, and all other practices of religion, even fasting; lived in the fields with their wives and children, leading idle vagabond lives, meeting every night and morning in their oratories (which were buildings open at the top) by the light of lamps, to sing spiritual songs, and to pray without interruption. St. Epiphanius tells us, "they explained the texts of Scripture concerning selling all their goods and of praying without intermission, according to the rigour of the letter." Like the Convulsionarists, the Convennes, and other modern fanatics, they pretended to visions and wonderful illuminations, in which much is to be ascribed to an heated imagination, though it seems not to be doubted but, by the divine permission, they sometimes suffered extraordinary impulses and illusions from the devil.

St. Cyril, Archbishop of Jerusalem, and successor to St. Maximus, flourished in this century. He received the decrees of the Council of Nice and of the Council of Sardica, in the year 349, and made an undaunted profession of the consubstantial Trinity in his letter to Constantius the emperor. He assisted in the year 381 at the general Council of Constantinople, and joined with the other bishops in condemning the Semi-arians, and Macedonians. He preached to the faithful every Sunday, and performed for several years the office of catechist, to instruct and prepare the Catechumens, who ordinarily remained two years in the course of instruction and prayer, and were not admitted to baptism till they had given proofs of their morals and conduct, as well as of their constancy in the faith. The beginning of his episcopacy was remarkable for a prodigy, by which God was pleased to honour the instrument of our redemption. It is related by Socrates, Philostorgius, the Chronicle of Alexandria, &c. St. Cyril, who was an eye-witness, and wrote immediately to the emperor Constantius an exact account of this miraculous phenomenon. "On the seventh of May, about nine in the morning, a vast luminous body, in the form of a cross, appeared in the heavens, just over the holy Golgotha, reaching as far as the holy Mount of Olivet, (that is almost two English miles in length,) seen not by one or two persons, but clearly and evidently by the whole city. It was not a momentary transient phenomenon, for it continued several hours together visible to our eyes, and brighter than the sun; the light of which would have eclipsed it, had not this been stronger. The whole city, struck with a reverential fear tempered with joy ran immediately to the church, young and old, Christians and Heathens,

citizens and strangers, all with one voice giving praise to our Lord Jesus Christ, the only Son of God, the worker of miracles, finding by experience the truth of the Christian Doctrine, to which the Heathens bear witness." Philostorgius, and the Alexandrian Chronicle affirm, that the cross of light was encircled with a large rainbow; nor could it be deemed a natural solar halo, since both experience and the natural cause of halos show, that they do not appear in the figure of a cross, but a ring or circle. "It is an ugly circumstance, (says Mr. Jortin,) and I wish we could fairly get rid of it." But those who can explain the Scripture account of the passage of the Israelites through the Red Sea by a natural strong wind, and an extraordinary ebbing of the waters, can find no knot too hard for them, but can swallow contradictions and build hypothesis far more wonderful than the greatest miracles, when they wish to deny a supernatural interposition.

The catechetical sermons which St. Cyril preached for the instruction of the Catechumens, to prepare them for baptism and the holy communion, consist of eighteen to the *Competentes*, or *illuminati*, that is, Catechumens before baptism, and of five mystagogic discourses, addressed to the Catechumens after they were initiated in the holy mysteries of baptism, confirmation, and the eucharist, which were not fully expounded to such as were not initiated, out of respect, and for fear of giving occasion to their profanation by the blasphemies of infidels. This is one of the most important works of antiquity. It is evident, from six hundred passages in these discourses, that they were delivered in Jerusalem about the middle of the fourth century, seventy years after the Manes broached this heresy. In these discourses he gives a summary of the Christian faith, reckons up the canonical books of Scripture, explains very distinctly and clearly every article of our creed, extols exceedingly the state of virginity, calls the lent the greatest time of fasting and penance, recommends on all occasions the tenderest devotion to the holy cross of Christ, inculcates the honour due to the relics of saints, proves that the holy Catholic Church cannot fail or err, instructs his Nephytes perfectly in the mysteries of the sacraments of baptism, confirmation, and the eucharist, which it was thought a profanation to explain fully to any before baptism. He teaches them, that baptism imprints an indelible signet, or spiritual character on the soul, that the character or signet of the communication of the Holy Ghost is by confirmation imprinted on the soul, whilst the forehead is anointed with chrism after baptism. He teaches that baptism perfectly remits all sin; but penance, the remedy for sins after it, does not quite efface them, as wounds that are healed, leave still scars. He attributes great virtue to the exorcisms, and to the blessed oil and mystical ointment. He explains the force of the baptismal renunciations of the devil and his pomps, and what the other ceremonies

of baptism mean. In the twenty-second and twenty-third mystagogic catecheses he explains the blessed eucharist, and the liturgy or sacrifice of the mass and communion. As to the blessed eucharist, he says, by it we are made corporal and consanguineal with Christ, by his body and blood being distributed through our bodies. (*Cat.* 22. *n.* 1. 3.) He explains the doctrine of transubstantiation here in so plain terms, that no one who reads his twenty-second Catechesis, (*n.* 1. 2. 3. 6. *p.* 32. 320 *and* 321.) can doubt of its being the faith of the church in the fourth century. In the twenty-third and last Catechesis he calls the mass an unbloody sacrifice, a victim of propitiation, a supreme worship. He explains the preface and other principal parts of it, especially the communion.—He expounds the Lord's prayer, and mentions the commemorations for the living and the dead. Of the latter he writes thus, (*n.* 9. *p.* 328.) "We also pray for the deceased holy fathers, bishops, and all in general who are dead, believing that this will be a great succour to those souls for which prayer is offered whilst the holy and most tremendous victim lies present."

The great St. John Chrysostom holds an eminent place among the most illustrious doctors and holy pastors of the church of the fourth century. He was born about the year 344, at Antioch, the capital city of the East. He was surnamed Chrysostom, or golden mouth, on account of the fluency and sweetness of his eloquence St. Augustine, St. Nilis, St. Isidore of Pelusium, and others, style him the wise interpreter of the secrets of God, the lamp of virtue, the most shining star of the earth, and sun of the universe. He was ordained deacon by St. Meletius, and priest by St. Flavian, who constituted him his vicar ordinary and preacher at Antioch, which contained at that time a hundred thousand souls. All these he fed with the word of God, preaching several days in the week, and frequently several times on the same day. The instruction and care of the poor he regarded as his first obligation, and always made his favourite employment and delight. He never ceased in his sermons to plead their cause, and to recommend to the people the precept of almsdeeds. Nothing could withstand the united power of his eloquence, zeal and piety, during the twelve years that he discharged the duties of his arduous station at Antioch.—He abolished the most inveterate abuses, repressed vice, and changed the whole face of that great city. After the death of Nectarius he was consecrated Archbishop of Constantinople, in the year 398, for the benefit of innumerable souls. He suppressed the wicked custom of swearing, first at Antioch, then at Constantinople. By his charity and zeal he tamed the fiercest sinners, and changed them into meek lambs. He preached against immodesty of dress, and extravagance, pomp and vanity of women, with such success, that he persuaded the ladies of Constantinople to despise and lay aside the use of purple, silks and jewels, and to

consider clothing as the covering of the ignominy of sin, and a memorial of the fall of our first parents, which ought to be an instrument of penance, and a motive of confusion and tears, rather than of pride and vanity. The voluminous excellent writings of this glorious doctor, are a rich and complete treasure of the maxims of Christian virtue, and make his standing and most authentic eulogium. The benedictine edition of his works, in twelve tomes, by Don. Montfaucon, in the year 1718, is of all others the most complete; he wrote comments on the whole Scripture, and beautiful instructions and sermons almost upon every Christian virtue and duty. His commentaries on St. Matthew are full of such admirable instructions, that St. Thomas of Aquin said, he would rather be master of this single book, than of the whole city of Paris. Nothing can be stronger or more tender than the manner in which he expresses his charity and solicitude for his flock. When he touches this topic, his words are all fire and flame, and seem to breathe the fervour of St. Peter, the zeal of St. Paul, and the charity of Moses. He often recommends the advantages and necessity of assiduous prayer, with singular energy. Speaking of prayers for the souls of the faithful departed, he says, (Hom. 3. tom. 11. p. 217.) that it is a wholesome ordinance of the Apostles in their favour to commemorate them in the adorable mysteries, in presence of the adorable sacrifice. In his Sermon on Lent, he strongly inculcates the obligation of fasting, and informs us, that Christians in that penitential season abstained from wine and fish, no less than from fowls and flesh. In his homilies on Penance, he condemns stage entertainments, as schools of the devil, the seat of pestilence, the furnace of Babylon, and strong incentives to vice, as they serve to feed concupiscence and inflame the passions, by administering the fuel, which should be withdrawn, according to the well known maxim: *Take away the fuel and you take away the flame. Subtrahe ligna foco, si vis extinguere flammam.* He frequently speaks of the miracles wrought by the relics of St. Babylas, and at the tombs of other holy martyrs. In his 54th hom. on St. Matthew, speaking of the sign of the holy cross, he says: "Let us carry about the Cross of Christ, as a crown, and let us not blush at the ensign of salvation. If you form it on your forehead, no unclean spirit shall be able to stand against you, when he beholds this instrument which has given him the mortal stab, and which has broken down the gates of hell, unbolted those of paradise, and opened its glory to us." In his farewell sermon, speaking of the unjust persecution he suffered at Constantinople, he says: "Violent storms encompass me on all sides, yet I am without fear, because I stand upon a rock. Though the sea roar, and the waves rise high, they cannot sink the vessel of Jesus. I fear not death, which is my gain; nor banishment, for the whole earth is the Lord's; nor the loss of goods, for I came naked into the world,

and must leave it in the same condition. The terrors, smiles, and frowns of the world are to me more contemptible than a spider's web. I always say, O Lord, may thy will be done. What it shall please thee to appoint, that I shall do and suffer with joy.—This is my strong tower; this is my unshaken rock; this is my staff that can never fail." But he expresses himself on no subject with greater tenderness or force than on the excess of the divine love, which is displayed in the holy Eucharist, and in exhorting the faithful to the frequent use of that heavenly sacrament. He recommends the most profound respect for it, and frequently speaks of the enormity of a sacrilegious communion. He calls the blessed Eucharist the tremendous mystery, the miracle of mysteries, the body that was scourged, that was pierced with nails, and fastened to the cross. He charges us not to contradict the words of Christ, but to captivate our reason and understanding in obeying him, and believing his words, which cannot deceive us, whereas our senses often lead us into mistakes. He desires us to consider this mystery with spiritual eyes, and to believe Christ, when he tells us, "This is my body."—He exhorts us to approach the holy table with vehement hunger and thirst after this divine banquet, and says, that to be deprived of this heavenly food ought to be to us the most sensible, nay our only grief. (Tom. 7. hom. 12.) In his first homily on the Treason of Judas, he says, that "Christ gives us in the Eucharist the same body which he delivered to death for us, and that he refused not to present to Judas the very blood which that traitor sold." (Hom. 1. t. 2. p. 383.) He repeats the same thing (Hom. 2. p. 393). In fine, he exhorts sinners to hope in the mercy of Christ, "who leaving the earth, left us his own flesh, which yet he carried with him into heaven, and that blood, which he spilt for us, he again imparted to us. After this, what will he refuse to do for our salvation?"

Aurelius Prudentius Clemens, the most learned of the Christian poets, flourished in the days of St. John Chrysostom, being born in the year 348, in Old Castile in Spain. This age likewise produced the great servant of God and holy doctor, St. Epiphanius, who was born about the year 310, in the territory of Eleutheropolis, in Palestine. He was raised to the archiepiscopal see of Salamis, in Cyprus, about the year 367, and governed it with great piety, zeal and sanctity thirty-six years. Sozomen testifies, that God honoured his tomb with miracles, (1. 27. c. 27.) His works are published by the learned Petavius, in two volumes, folio, but the original Greek must be consulted by those who desire to avoid some mistakes, which are said to be in the translation.—In his Anchoret he explains the principal articles of the Catholic faith. In his Panarium, or box of antidotes against all heresies, he gives the history of twenty heresies before Christ, and of fourscore since the promulgation of the Gospel. These heresies he con-

futes by the Scriptures and tradition. He justifies the practice, and proves the obligation of praying for the dead, and admires how Arius could presume to abolish the fasts of Wednesdays and Fridays, which, he says, "are observed by the whole earth, and that by apostolical authority."—*Hær.* 76.

About the same time lived the holy Bishop of Gaza, St. Porphyrius, who in the year 378, consecrated himself to God, in a famous monastery in the desert of Scete. The writers of his life testify that he converted a great number of Idolators by his illustrious miracles, and the eminent sanctity of his life. Besides these and many other holy prelates who flourished in the fourth century, particularly the four chief doctors of the Eastern or Greek Church, viz. St. Athanasius, St. Basil, St. Gregory Nazianzen, and St. John Chrysostem, three out of the four chief doctors of the Western or Latin Church were likewise born in the same century. St. Jerom was born in the year 329, St. Ambrose about the year 340, St. Augustine on the 13th of November, in the year 354. St. Jerom being instructed in piety, and in the first principles of literature at home, at Stridonium, a small town upon the confines of Pannonia, Dalmatia and Italy, near Aquileia, was sent by his parents to Rome, where he had for his tutors the famous Donatus and Victorinus, and made an amazing progress in the Greek and Latin languages, as well as in oratory. A vehement thirst after learning made him undertake a tour through Gaul, where the Romans had erected several famous schools. When he arrived at Triers with his friend Bonosus, the sentiments of piety, which he had imbibed in his infancy, were awaked, and his heart being entirely converted to God, he took a resolution to renounce all the vanities of the world, and to devote himself wholly to the divine service, in a state of perpetual continence, as he informs us in his first Epistle, p. 3. He repaired therefore to Aquileia, and shut himself up for some time in a monastery, that was famous for many eminent and learned men. He afterwards retired to a hideous desert, lying between Syria and Arabia, where he spent four years in studies, and the fervent exercises of piety, self-denial, and mortification. He there learned the Hebrew alphabet from a converted Jew, and neglected no means to perfect himself in the knowledge of the Hebrew language. Before the end of the year 377, he received the holy order of priesthood from the hands of Paulinus, Patriarch of Antioch. About the year 380, he went to Constantinople, some short time after being called to Rome by Pope Damasus, he was employed by him in answering the consultations of bishops and in other important affairs of the church. The letters of this holy doctor contain excellent advice and instructions for various states and conditions.—All the heresies which were broached in his time. found in him a warm and indefatigable adversary. Damasus dying in the year 384, St. Jerom returned into the East, there to seek a quiet retreat

in the holy palaces of Palestine, particularly at Bethlehem, which was his favourite and usual residence. At Alexandria he met the famous Didymus, and as he tells us, profited very much by his conversation. There never seems to have been a more wonderful example of a learned blind man, than this Didymus. St. Jerom, Socrates, Sozomen, and Theodoret assure us, that he lost his sight by a humour which fell upon both his eyes in his infancy, when he just began to learn the alphabet. Nevertheless, he afterwards got the letters of the alphabet cut in wood, and learned to distinguish them by the touch. With the assistance of hired readers and copiers he became acquainted with almost all authors sacred and profane, and acquired a thorough knowledge of grammar, logic, arithmetic, music, geometry, astronomy, the philosophy of Plato and Aristotle, and chiefly a knowledge of the holy Scriptures, so that he was esteemed a kind of prodigy. He added prayer to study, and acquired such reputation by his learning and piety, that the great school of Alexandria was committed to his care. He was born about the year 308, and lived four-score and five years. He composed commentaries on the Scriptures and several other works, which are lost. His book against the Macedonian heretics is extant in St. Jerom's Latin translation.

St. Jerom wrote the lives of St. Paul, the first hermit; of St. Hilarion, and of St. Malchus the anchoret, with a most useful catalogue of illustrious men, and ecclesiastical writers. He drew his pen against the Luciferian schismatics, and ably refuted the impious errors of Helvidius, Jovinian Vigilantius, Eunomius, Pelagius, &c. for the holy doctor could suffer no heresy to pass without censure. A new edition of St. Jerom's works has been published in ten volumes, folio, by an Italian Oratorian, and another by Dom Martinuay, a Maurist Monk, with the life of this father, and many useful notes. But nothing has rendered the name of St. Jerom so famous, as his critical labours on the holy Scriptures. Having retired to the sacred grotto of Bethlehem, he undertook immense pains in order to expound these divine oracles. He read all the interpreters, and searched all the histories both sacred and profane, that could give any light to this arduous undertaking. He seems to have been raised by God, through a special Providence, for this purpose and to have been inspired and divinely assisted therein. He composed from the original Hebrew and from the Greek, that version of the Bible, which all the Western Churches have received under the name of the *Latin Vulgate*, and which is now every where in use. St. Prosper tells us in his chronicle, that this great doctor, after a life of penance and labours, was released from the prison of his body in the year 420, on the 30th of September, and consequently in the 91st year of his age.

The common suffrage of all antiquity has ranked St. Ambrose, Archbishop of Milan, among the four great doctors of the Latin

Church. He received the episcopal consecration in the year 374. in the reign of Valentine I. and purged the diocese of Milan of the leaven of the Arian heresy with wonderful success. His instructions were enforced by an admirable innocence and purity of manners, prayer, rigorous abstinence, and frequent fasts. He devoted himself entirely to the service of his flock, and every day offered the holy sacrifice of the altar for his people. *Epist.* 20. His charities were as extensive as the necessities of human nature, and he styled the poor, his stewards and treasurers, in whose hands he deposited his revenues. He even caused the gold vessels of the church to be broken and melted down for the redemption of captives. He is said to have first introduced into the West the custom of singing hymns in the church, several of which he composed, and are still used in the divine office. After the death of Valentinian I. and of Gratian his eldest son, the empress Justina, widow of Valentinian I. and mother of Valentinian II. residing then at Milan, and being a violent abettor of Arianism, persecuted the Catholics of that city, and used her utmost endeavours to expel their holy Prelate St. Ambrose, because he refused to deliver up the Basilics to the Arians, to hold their assemblies therein. But an end was put to this persecution by the discovery of the relics of SS. Gervasius and Protasius, in the year 386, as St. Augustine testifies. St. Ambrose gives an account thereof, *Ep.* 2. and in two sermons which he preached on the occasion of the translation of these relics to a new church, which at present is called from him the *Ambrosian Basilic.* He assures us that many possessed persons were delivered, and many sick healed by those relics, and by the towels and handkerchiefs laid upon them. In particular, he mentions a blind man named Severus, who was miraculously cured, during the translation, by touching the bier, on which the relics lay, with a handkerchief, and then applying it to his eyes. He had been blind several years, was known to the whole city, and the miracle was performed before a prodigious number of people, as St. Augustine, who was then at Milan, assures us in three several parts of his works. St. Ambrose made the administration of the Sacrament of penance a chief part of his pastoral care. St. Paulinus tells us, that whenever any person confessed their sins to him, in order to receive penance, he shed such an abundance of tears, as to make the penitent also weep. In his writings he explains all the parts and duties of penance.—Speaking of the obligation of confessing sins, he says (l. 2. de Pœnit. c. 6.) "If thou wilt be justified, confess thy crime, for an humble confession loosens the bonds of sin." In his two books of Penance, against the Novatians, he shews that absolution is to be given to penitents for all sins, however grievous, provided their penitence be condign and sincere. In his book on the Mysteries, he exhorts the faithful to frequent communion, because the holy Eucharist is our spiritual food and daily nourishment. He ex-

pounds the ceremonies of Baptism and Confirmation, and the sacrament of the Eucharist in the clearest terms. After having explained the eminent types of the Eucharist, as the sacrifice of Melchisedech, the manna, and the water flowing out of the rock, he urges the example of the rod of Moses changed into a serpent, and several other miracles, to shew that the power of consecration changes nature itself. "Jesus Christ," says he, "had real flesh, which was fastened on the cross, and laid in the sepulchre. The Eucharist is the true sacrament of this flesh. Christ himself assures us of it. This is, says he, *my Body*. Before the benediction of these heavenly words it is of another nature, after the consecration it is the body. If man's benediction has been capable of changing the nature of things, what shall we say of the divine consecration, wherein the very words of our Saviour himself operate? The word of Jesus Christ, which could make that out of nothing which was not, can it not change that which is, into what it was not?" St. Ambrose wrote three books in praise of the holy state of Virginity, a treatise on Widowhood, a work on the Divinity of the Holy Ghost, another on the Incarnation, and five books on the Trinity, which are an excellent confutation of the Arian heresy. In his funeral discourse on Valentinian the younger, who was murdered in the year 392, at twenty years of age, whilst a catechumen, the holy doctor says: "Lift up your hands with me O people! Let us with pious earnestness beg repose for his soul." He died on the 4th of April, in the year 397.

St. Augustine, a native of Tagaste in Africa, was one of the most glorious doctors and brightest luminaries of the church since the days of the apostles. His very name is an eulogium that raises an exalted idea, and commands profound respect. His conversion happened in the year 386, the thirty second of his age. He was baptized by St. Ambrose on Easter-eve, in 387, ordained priest by Valerius, about the end of the year 390, and consecrated bishop in 395. He was a perfect model of penance, of humility, of piety, of charity, of gentleness, and every Christian virtue. There perhaps never was a man endowed by nature with a more affectionate and friendly soul. In him, as in a mirror, may be seen a perfect bishop, such as St. Paul describes. He exercised hospitality in his episcopal house, and engaged all the priests, deacons and subdeacons, who lived with him, to renounce all property and to embrace the rule and manner of life he established there. Herein he was imitated by several other bishops, and this was the original of regular canons, in imitation of the Apostles. Possidius tells us, that his table was frugal; that at it he loved rather reading, or literary conferences than secular conversation, and to warn his guests to shun the detraction he had the following verses in their view:

" Quisquis amat dictis absentum rodere vitam;
Hanc mensam vetitam noverit esse sibi."

This board allows no vile detractor place,
Whose tongue shall charge the absent with disgrace.

His labours were immense, and his zeal for the house of God, and for the salvation of souls was indefatigable. All his voluminous writings plainly show how full his soul was of the love of God.—The Benedictine edition of his works, in eleven tomes, folio, is more correct than any other. Divine Providence raised him up to be an invincible champion of faith, and a bulwark for the defence of the truth, against the numerous brood of heresies, that started up in the fourth and fifth centuries. He pursued the Manicheans, the Arians, the Donatists, and other sectaries of his days through the various mazes and labyrinths of their errors and delusions, and destroyed the many-headed hydra. To him is the church indebted, as to the chief instrument of God, in overthrowing the dangerous and formidable heresy that was broached and propagated by Pelagius, a Briton, by Celestius, a Scotsman, (a fellow, says St. Jerom, bloated with Scotch gruels) and by their successors the Semi-pelagions of Lerns and Marseilles. In his book against the Fundamental Epistle of Manes, (c. 4.) he lays down his reasons for adhering to the Catholic Church in these terms: " Several motives keep me in the bosom of the Catholic Church. The general consent of nations and people; an authority grounded upon miracles, upheld by hope, perfected with charity, and confirmed by antiquity: a succession of bishops descending from the see of St. Peter to our time, and the name of Catholic, which is so peculiar to the true Church. I would not believe the Gospel, if the authority of the church did not move me thereto." In his psalm against the Donatist schismatics, he says to them, " Come, brethren, if ye have a mind to be ingrafted in the vine, it is a pity to see you lie in this manner lopped off from the stock. Reckon up the prelates in the very see of St. Peter; and in that order of fathers see which has succeeded which. This is the rock over which the proud gates of hell prevail not."

In his 20th book against Faustus, he says, that " the Catholics honoured the saints and holy martyrs, in order to partake of their merits, to be assisted by their prayers, and excited to imitate their examples, but never paid to them the worship of latria, which is due to God alone, nor offered sacrifice to them, but only to God in thanksgiving for their graces." In his sermons he often inculcates assiduous meditation on the four last things, frequently mentions Purgatory, and strongly recommends prayer and sacrifices for the repose of the faithful departed. (Serm. 172.) He speaks of holy images of Christ, SS. Peter and Paul, St. Stephen, and of the respect due to the sign of the cross, and of miracles wrought by it,

and by the relics of martyrs. (Serm. 88 and 218.) Several of his letters are so many excellent and learned treatises, which contain admirable instructions for the practice of perfect virtue. In his 36th, 54th and 55th epist. to Januarius, he lays down this principle that a custom universally received in the church, must be looked upon as a rule settled by the Apostles, or by a general council, and l. 4. de Bapt. c. 6. he says, "that when any doctrine is found generally received in the church in any age whatsoever, whereof there is no certain author or beginning to be found, then it is sure that such a doctrine comes down from Christ and his Apostles."—In other parts of his writings, he speaks of the observance of the lent, and of the fasts on Wednesdays and Fridays, and of several important points of faith and discipline. Among other things, he says there, that though the faithful at first communicated after supper, the Apostles afterwards ordained, that out of reverence to so great a sacrament, all should communicate fasting. He says also, that they do well who communicate daily, provided it be done worthily, and with the humility of Zacheus, when he received Christ under his roof; but that they are also to be commended, who sometimes imitate the humble centurion, and set apart only Sundays or certain days for communicating, in order to do it with greater devotion. He often enforces the necessity of doing penance, and the obligation and advantages of alms-deeds. He mentions his own frequent indispositions, and says, "he was confined to his bed under violent pain," but adds, "though I suffer, yet I am well, because I am as God would have me to be." In his 84th Epist. he says, "All the martyrs that are with Christ intercede for us. Their prayers never cease so long as we continue our sighs." The Emperor Theodosius sent a special messenger into Africa to invite this eminent Doctor to the general council that was summoned to meet at Ephesus, against Nestorius, but he was departed to eternal bliss on the 28th of August, in the year 430, and in the seventy-sixth year of his age, forty of which he spent in the labours of the ministry. St. Possidius informs us, that he was present in the city of Hippo when the holy sacrifice of the Mass was offered to God for his recommendation, before he was buried in the same manner that St. Augustine himself (l. 9. c. 12. Confess.) mentions to have been done for the soul of his pious mother Monica, when she died at Ostia in Italy.

St. Optatus, bishop of Milevum in Numidia, was also an illustrious champion of the church in the fourth age. St. Augustine names him with St. Cyprian and St. Hilary, among those who had passed from the dark shades of Paganism to the light of faith, and carried into the church the spoils of Egypt, that is human science and eloquence. He was the first Catholic writer who undertook by his writings to stem the tide of the Donatist schism, which took its rise in Africa from a circumstance that happened in the perse-

cution of Dioclesian, by the Traditors delivering the holy Scriptures, for fear of torments and death, into the hands of the persecutors, that they might be burnt. Parmenian, the successor of Donatus the schismatical bishop of Carthage, and a man well versed in the art of sophistry, and capable of covering the worst cause with specious glosses, had written five books in defence of his sect. Against this Goliah St. Optatus stepped forth, stripped him of his armour, in which he trusted, and turned all his artillery against himself. He wrote six books against Parmenian, and gave the Hydra a mortal blow, though the Donatists were very numerous in Africa for above a hundred years, until the zeal of St. Augustine almost extinguished their faction. About the year 347, a sect of fanatics, called *Circumcellions*, sprung up among the Donatists, who pretending to devote themselves to martyrdom, wandered about for some months or years, pampering themselves as victims, fed for sacrifice, and at length cast themselves from rocks or into rivers, or any other way laid violent hands upon themselves, which death they called martyrdom. Many of them compelled strangers whom they met on the high roads, to murder them. Some Catholics, who met them in their phrensy, to save their own lives, and not to imbrue their hands in the blood of these fanatics, insisted first upon binding them, before they could proceed to do them this desired good turn in sacrificing them; but when they were tied, beat them till they came to their senses, and were contented to live, as Theodoret assures us. Such are the wild chimeras and extravagancies into which men are led, when they have once lost the anchor of truth, and their minds are set afloat on the tide of passions. St. Optatus pursued them through the endless mazes of their errors, and laid open their hypocrisy, pretended zeal and inconsistency, in separating themselves from the Catholic Church, as if her sanctity could be defiled by admitting penitent Traditors to her communion, whilst they passed over such proceedings among themselves. He shewed them, that they were but a small number of rebels, cooped up in one little corner of a single country, that they were branches lopped off from the vine, and separated from the flock, and consequently that they had no right whatsoever to unchurch an infinite number of Christians in the East and in the West, and spread all over the world. It is evident from the writings of this holy doctor, that the Blessed Eucharist was then kept in the churches after the sacrifice no less then at present, and that the Donatists used and reverenced the holy oblation or mass, and all the sacraments, though they pretended those administered out of their own sect, were void and null, and only holy among themselves, for like unto the Pharisees and Novatians, blinded by their passions, they boasted of their great purity and sanctity, and did not see the inward uncleanness of their own hearts, defiled by pride and disobedience. St. Optatus reproached them with pulling down

the altars, where Jesus Christ rests at certain times, and with breaking the chalices, which carried the blood of Jesus Christ. Nothing, in fine, can be more clear, than the terms in which he frequently expresses himself about the real presence of the body and blood of Christ in the Eucharist, and about the adoration that is due to this sacrament.

St. Eustathius, first bishop of Berœa in Syria, and afterwards translated to the Patriarchal see of Antioch, confessed the faith of Christ before the Pagan persecutors with heroic constancy. St. Jerome calls him a sounding trumpet, and says, he was consummate in sacred and profane learning, and the first who employed his pen against the Arians. His elegant works against them have not reached us, but his treatise on the Pythonissa, or Witch of Endor, is still extant, where he undertakes to prove against Origen, that this witch neither did, nor could call up the soul of Samuel, but only a spectre, or devil representing Samuel in order to deceive Saul. Nothing more enhances the virtue of this holy prelate, than the invincible constancy and patience with which he suffered the most reproachful accusations, with which his enemies falsely charged him, and the unjust deposition and banishment which were inflicted on him.

St. Philogonius, bishop of Antioch, was renowned for his eloquence, and still more for the purity of his manners and the sanctity of his life in the fourth century. He strenuously defended the Catholic faith before the assembly of the council of Nice.

St. Nilus, anchoret and father of the church, lived also in this age. His works were in great request among the ancients. They demonstrate the excellent perfection of his virtue and his great talent of eloquence. His letters have been printed in four books, folio. They are short, but elegant, and written with spirit and vehemency, especially when any vice is the theme.

In this century the church extended her boundaries very considerably, by the wonderful conversions that were wrought, by the miracles and preaching of the holy bishop Frumentius, apostle of Æthiopia, and of the empire of the Axumites. Thousands also of holy monks, anchorets, hermits and ascetics peopled the deserts in this century, and were formed into regular monasteries. The Prophet Elias, and St. John the Baptist sanctified the deserts in the old law, and Jesus Christ himself was a model of the hermitical life, during his forty days fast in the wilderness. St. Paul, called the first hermit, spent ninety years in the desert, where being fed, like Elias, by a raven, he died in the year 342, in the 113th year of his age. St. Anthony, a young gentleman of Egypt, is generally looked upon as the patriarch of monks, and the author of the monastic life in the Eastern parts of the church. He was born in the year 251. Hearing on a certain day in the church these words of the Gospel: "If you are willing to be perfect, go, sell all you

have, give to the poor, and you shall have a treasure in heaven," he applied them to himself, and returning home sold his goods, and distributed them to the poor. Actuated then with an ardent desire of greater perfection, he retired from the dangers and corruptions of the world into a solitude, there to attend solely to his eternal salvation, and to devote the remainder of his days to the spiritual exercises of penance and mortification. His holy life and edifying example soon attracted an amazing number of disciples from the neighbouring countries, and they made such a progress in the way of perfection by the many excellent lessons of piety which he prescribed, that they became the admiration of the world.—Their habitations were so many temples, where they watched, fasted, and chaunted psalms in praise of the Lord. To avoid idleness and procure themselves a corporal subsistence, they laboured with their hands, and employed the time that was not devoted to prayer, in tilling the earth, in making mats, baskets, sack cloth, or other mean things, proper to inspire and entertain humility. The profit of their manual labour, above the little pittance which was necessary for their support, enabled them to bestow considerable alms on the poor. Nor did this labour interrupt the prayer of the heart, for they always prayed or meditated at their work, which they were taught to perform in the spirit of penance, and to offer up to God, in union with the laborious life and sufferings of Jesus Christ. Their food, as St. John Chrysostom tells us, was bread steeped in water, with a little salt, oil, herbs, pulse, and sometimes a few dates. They wore no shoes, and had no other bed than a mat spread on the bare ground. Their garments were made of the skins of goats, or of camels' hair, that is, coarse camlet, any thing that was soft, being looked upon as unsuitable to their penitential state of life. The regimen they followed strengthened their constitution, prevented disorders, and prolonged their life to a considerable old age. St. Anthony, their founder, lived to upwards of a hundred years. The same course of life was embraced by St. Pachomius, who was the first that drew up a monastic rule in writing, in the year 348. The writers of his life assert, that he had the sacrifice of the mass offered for the soul of every one of his monks that died. He departed this life at a very advanced age, and left several thousands of disciples in deep affliction for the loss of their spiritual father and director. St Macarius the elder, lived sixty years in the vast desert of Scete, eighty miles beyond Nitria, and a hundred and twenty from Alexandria. Innumerable religious persons flocked to him from all sides, and put themselves under his direction. Tillemont informs us, that St. Macarius the younger had five thousand monks under his inspection at Nitria, in the deserts of Thebais, or Upper Egypt. In the close of the fourth century, Cassian reckoned fifty monasteries on Mount Nitria,

inhabited by an amazing number of religious, who served God there in the exercises of fervent penance and contemplation; assembling in church on Sundays to celebrate the Divine mysteries and to partake of the holy communion. They fasted every day till after sunset, except Sundays and the paschal time, and lived for the most part on bread and water. They rose at midnight, and met twice in the day to pray together in common. They frequently prayed with their arms stretched out in form of a cross. They slept little, and observed great silence. They built little cells for their lodgings, which resembled sepulchres rather than dwelling places.—St. Palæmon, St. Pambo, St. John of Egypt, who died in the year 394, and in the 90th year of his age; St. Arsenius, who after spending fifty-five years in the desert, died in the 95th year of his age, and several other holy anchorets followed this course of life, and devoted themselves entirely to the spiritual exercises of penance and heavenly contemplation. The same course of life was also embraced by St. Macedonius, St. Hilarion, and St. Basil, and quickly propagated through Palestine, Syria, Mesopotamia, and through the deserts of Pontus and Cappadocia, under several wise regulations, highly conducive to Christian perfection. The austerities of all these inhabitants of the desert were not only the edification of the faithful, but also the admiration even of infidels, who were amazed to see that such multitudes of Christians had attained to so wonderful a victory over their passions, so sublime a degree of virtue, and so heavenly a temper, as to have seemed rather angels than men. "For my part," said St. Sulpicus Severus, Dial, l. c. 26. "so long as I shall enjoy life and retain my senses, I shall ever celebrate the monks of Egypt, praise the anchorets, and admire the hermits." "There have I seen," says Heraclides, "many fathers, leading an angelic life, and walking after the example of Jesus." Their long lives are chiefly ascribed to their regularity, moderate labour and great abstemiousness, so that their example, as well as the experience of all ages, confirms the old proverb, that to eat long, a person ought to eat little.

CHAPTER XVI.

THE EMPEROR JULIAN APOSTATIZES AND ATTEMPTS TO RE-ESTABLISH PAGANISM, &c.

In vain had the Arians, supported by the power of Constantius, exerted their cruelty against the orthodox, and endeavoured to subvert the doctrine of the church of Christ. The faith encreased under axes, and the blood of martyrs multiplied the number of its professors. The Arian heresy, and the Donatist schism, seemed indeed at first to threaten the utter ruin of the church, had she not been secured by the promises of Jesus Christ. But as she stood

the shock against the united force both of the Jews and Gentiles, so she remained immoveable, and incorruptible against the deceitful reasonings, outrageous impieties, and sacrilegious violences of the Arians and Donatists and their abbettors. The edifice of the church could not be thrown down by these storms, because he that built it, was himself the corner stone, and had declared it should stand for ever. The Emperor Julian, who succeeded Constantius in the year 361, learning by experience how weak and ineffectual a means force and violence was, resolved to change his artillery and manner of assault, and not to employ open persecution, like his predecessor, but dissimulation and seduction, in which he was the most complete master. At first he affected a show of great moderation, but was a more dangerous persecutor than Nero or Decius, and the most implacable and most crafty instrument which the devil ever employed, for the purpose of undermining the faith, and sapping the foundations of the Christian religion.—Through the influence of some Pagan philosophers with whom he had studied at Athens, he renounced Christianity, openly professed Paganism, and resolved to re-establish the worship of idols. Hence he was surnamed the *Apostate*. He pretended to efface the character of his baptism, by besmearing himself with the blood of impious victims. He commanded the cross, and name of Jesus Christ, which Constantine the Great had placed in the *Labarum*, or chief standard of the army, to be struck out, and had the standards reduced to the ancient form, used under the Pagan emperors, of which the images of false gods were represented. He recalled indeed the exiled bishops, and allowed every one the free exercise of religion, but he adopted other crafty measures, which appeared to him more effectual, to harrass and oppress the Christians; for he fomented divisions between the Catholics and the Arians, in order to weaken the one by the other, and at length to give them both a deadly blow. He was as prodigal in granting favours to the Pagans, whilst the Christians experienced nothing on his part but contempt, vexations, and disgraces. He exacted considerable sums of money from them, for the purpose of repairing the Pagan temples, to which he caused the sacred vessels and ornaments of the churches to be removed. He revoked the privileges of the ecclesiastics, and suppressed the pensions which Constantine had assigned for the maintenance of the clergy, and of the sacred virgins and widows, devoted to the service of God. He levied heavy fines, and seized the estates of Christians, saying in railery, that he did it to oblige them to follow the Gospel, which recommended poverty. Whenever they complained of this injurious treatment, he answered in the words of Christ: "Blessed are the poor," and observed through derision, that evangelical poverty would facilitate their admission into the kingdom of heaven. He ordered that they should be no longer called Christians but Galileans, and dis-

qualified them from bearing any offices in the state, or exercising the functions of magistrates, under the pretext, that the Gospel forbid them the use of the sword. He excluded them from the rights of citizens, and would not allow them to defend themselves in the courts of justice, because, said he, "your religion forbids you to engage in litigations and complaints." He thought it impossible for him to succeed in his endeavours to undermine the Christian religion so long as its pastors and defenders were the most learned men of the empire, such as St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Hilary, Apollinaris, Diodorus of Tarsus, &c. For this reason he forbad the Christians to teach either grammar, rhetoric, or philosophy, and deprived them of all the advantages of a learned education, saying: "that Christians should be ignorant of human literature, and believe without reasoning." This kind of persecution by stratagems, artifices, and caresses, might perhaps have been detrimental, and destroyed more souls than the cruelties of Dioclesian, if God, who always protects his church, had not defeated the infernal project, by shortening the reign of its impious author.

Whilst Julian was endeavouring by these crafty means to destroy the Christian Church, he furnished a new proof of the divinity of its heavenly founder, and of the truth of his sacred oracles. He was sensible that the prophecies announced the ruin of the Temple of Jerusalem as irreparable, and that Jesus Christ had foretold, that one stone of it should not be left upon another.—Wherefore, in order to falsify the Scriptures, and discredit the Christian religion by bringing the scandal of imposture upon its Divine Author, he undertook to rebuild the Temple, about the beginning of the year 362, and, though he did not love the Jews, he invited them to concur in this enterprise. Sozomen tells us, that he wrote a letter to their chiefs, wherein he gave them every encouragement to repair immediately to Jerusalem, in order to re-establish their ancient worship, which was then abolished, as the Temple wherein their bloody sacrifices could only be offered, lay in ruins, and of course, the whole system of their religion was annihilated. He even promised to give orders to his treasurers to furnish money, and every thing necessary, and he sent Alipius, one of his confidential officers, to the very spot, to enforce the execution of his orders. The news was no sooner spread abroad, than the Jews, elated with joy, and triumphing over the Christians, flocked from all parts to Jerusalem, and contributed large sums of money towards carrying on the building. The Jewish women stript themselves even of their most costly ornaments, to contribute towards the expense. Immense quantities of stone, brick, timber and other materials were prepared. Thousands of workmen were speedily assembled from all quarters, and lodged in porticos, and other adjoining buildings, under a number of overseers, who were charged

to make them labour without loss of time, and complete the undertaking as soon as possible. It is related by historians, that some of the pickaxes, spades, and baskets were made of silver, for the honour of the work. When all things were in readiness, the workmen began to clear the ground, to dig up the earth, and to remove the ancient foundations. The Jews of both sexes and of all degrees, both young and old, men, women, and children, bore a share in the labour. The Jewish women helped to dig the ground with alacrity, and carried away the rubbish in their aprons, and in the skirts of their gowns. St. Cyril, bishop of Jerusalem, seeing all these mighty preparations without any concern, as Rufinus assures us, (Hist. l. 10. c. 37.) he foretold with the greatest confidence, that the Jews, far from being able to rebuild their ruined temple, would be the very instruments, whereby the prophecy of Christ would be more fully accomplished. The event justified the Saint's prediction, for until then the ancient foundations, and some ruins of the walls of the temple subsisted, and the Jews, by demolishing these ruins with their own hands, concurred to the accomplishment of what our Saviour had foretold, "that one stone should not be left on another." When they began to dig the new foundation, the finger of the Almighty visibly defeated the rash undertaking, for what the workmen had thrown up was by repeated earthquakes, cast back into the trenches, and prodigious heaps of the lime, sand, and other loose materials, were carried away by dreadful storms and whirlwinds. And when Alipius and the projectors earnestly pressed on the work, horrible balls and flames of fire bursting out of the earth near the foundation, repelled the stones, melted down the iron instruments, burned or scorched the workmen, drove them to a distance, and obliged them to give over the enterprise, not once only, but as often as they ventured to renew their attempt.—At the same time the statue which Julian had caused to be erected to himself, in place of the statue which had been erected in honour of Christ, by the woman whom he had miraculously cured of the hemorrhoid, was cast down by the fire from heaven, and a flaming cross appeared in the sky over Jerusalem, surrounded with a luminous circle, as if it were to celebrate the triumph of Jesus Christ, and to confound the vanity of the impotent Julian. These phenomena, which are attested by a number of Christian and Pagan writers, astonished all the spectators, and induced many Jews, and still more Heathens, to confess the divinity of Jesus Christ, and cry out for baptism. But the unhappy Julian continued still blind and hardened in the midst of such a flash of conviction, and undertook an expedition into Persia, with an army of sixty-five thousand men. When he was on his march, he ordered Juventius and Maximinus, two officers in his foot guards, to be scourged and beheaded, because they refused to sacrifice to his idols. He was deceived almost in every step by ridiculous omens, oracles, and augurs.—

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all the Pagan deities wherever he passed, promised him victories. The oracles of Delos, Delphus, and Dodona, gave him the like assurances. When he arrived at Antioch, he was informed that the famous idol of Apollo, which was then worshipped in the temple of Daphne, five miles from Antioch, had been struck dumb by the neighbourhood of the relics of St. Babylas, martyr and bishop of Antioch, which were deposited in a small church near the profane temple. Julian commanded that the Christians should immediately remove the shrine of the saint from Daphne to some distant place. The Christians obeyed the order, and with great solemnity carried the sacred relics to Antioch in procession, singing on this occasion the psalms which ridicule the vanity and feebleness of idols, repeating after every verse, "May they who adore idols, and glory in false gods, blush with shame, and be covered with confusion." The following evening, fire and lightning fell from the heavens on the temple of Apollo, and reduced to ashes all the rich and magnificent ornaments with which it was embellished, and the idol itself, leaving only the walls standing. Julian was much enraged hereat. However, he durst not restore the idol, lest the like thunder should fall on his own head; but he breathed fury and vengeance against the Christians, especially of Antioch, and intended that they should feel the fatal effects of his wrath, at his return from the Persian war, if God had not defeated his vain projects by his unhappy death in that expedition. He was made a subject of mockery and ridicule at Antioch, on account of his low stature, gigantic gait, great goat's beard, and bloody sacrifices, in answer to which, he wrote a low and insipid satire, called the *Mysopogon*, or Beard-hater. Theodoret and Sozomen relate, that having rashly ventured into the wilds and deserts of Persia, he and his army were defeated in June, 363. Finding himself mortally wounded in the battle, with an arrow from an unknown hand, he was carried into his tent, where he miserably perished, throwing up an handful of blood towards heaven, and crying out, *Vicisti Galilæ*. Thou hast conquered, O Galilean, thou hast conquered. Thus perished the apostate Julian, so much boasted and extolled by the false sages of our age. The Divine vengeance also overtook his uncle, Count Julian, governor of the East, who having in like manner become an apostate from the faith, persecuted the Christians, seized the sacred vessels of the church, and after ordering the holy priest Theodoret, and SS. Bonosus and Maximilian, two officers of distinguished virtue to be cruelly tortured, caused them to be beheaded. Shortly after he was seized with a terrible disease in his bowels by which the adjacent parts of his body were putrified, and bred such a quantity of worms, that all the art of physicians could not destroy them, nor give him any relief. They crawled still deeper, and penetrated into the live flesh, and came out with his excrements by his mouth, which had uttered so many blasphemies. Philostorgius says

he remained forty days without speech or sense. He then came to himself, and in his last extremity acknowledged his impiety, like Antiochus, before he expired.

CHAPTER XVII.

THE PERSECUTIONS RAISED BY VALENS, THE VANDALS AND PERSIANS, AND OF THE SECOND GENERAL COUNCIL, UNDER THEODOSIUS THE GREAT.

THE orthodoxy of the emperor Jovian, who succeeded Julian the apostate, put a stop to the persecution of the Catholics, till the reign of Valens, who was raised to the Imperial Throne in the East, whilst his brother, Valentinian, a true Catholic, governed in the West. Valens was the last of the Roman emperors who protected Arianism. Seduced by the persuasions of his wife, he promised, upon oath, that he would promote the cause of that sect.—He openly declared in favour of it in the year 367, and violently persecuted the orthodox bishops, and the monks in the deserts, who were known to distinguish themselves in supporting the true religion. He caused the streets of Antioch to swim with innocent blood, and many houses to be consumed with flames. He ordered four-score ecclesiastics at Nicomedia to be put together on board a ship, and the ship, when out at sea, to be set on fire, that they might all perish. The Lombards, also—and Ostrogoths, or Eastern Goths, who settled in Italy—and the Visigoths, or Western Goths, who proceeded from the southern parts of France into Spain—and the Vandals, who passed from Spain into Africa, with Genseric their king, were infected with Arianism, and persecuted the orthodox with great fury. Hunneric, the son and successor of Genseric, shut up all the Catholic churches in his dominions, demolished the monasteries, and banished the bishops and clergy, to the number of near five thousand, but the justice of God overtook him at length, and he died eaten up with worms. Gondamund and Trasamund, his successors, raised two cruel persecutions, but an end was put to their kingdom and power, by Belisarius, the general of Justinian's army.

After the death of the emperor Valens, who, in the year 378, was burnt alive, in a cottage near Adrianople, by the Goths, whom he had perverted, Arianism lost ground by degrees in the Eastern provinces, which were chiefly tainted with it, for the Arians began to differ among themselves, and split into as many different sects and branches as it had heads. Their case, says St. Hilary, was the same with that of unskilful architects, who are never pleased with their own works, and who do nothing but build up and pull down. They constantly changed their creeds, and thus they weakened their party, and fell into a confusion which occasioned num

bers of them to forsake their errors and embrace the Catholic faith. The Goths and Vandals were converted in process of time; and thus the formidable heresy of the Arians withdrew itself by degrees from the East and West, passed away like a thunderbolt, and sunk quite into nothing, so that not a single shoot of Arianism was left in the whole world, after the entire conversion of the Lombards, till it was unhappily revived by some unbelievers in the sixteenth century. Such is the nature of every heresy: after spreading for a while, it dwindles away sooner or later; which made St. Jude compare heresies to wandering meteors, which seem to blaze for a time, but set in eternal darkness. "Heresies must be," says St. Paul. (1 *Cor.* xi. 19.) "That they who are approved may be made manifest." They serve as a touchstone to distinguish the sound part of Christians from the unsound. This was the case of the Arian heresy. It was an useful instrument to separate the chaff from the corn, and to purge away all dross from the church. Another storm was raised against the church in this century; for about the year 340 Sapor II. commenced a most violent persecution in the great empire of Persia, which was then full of Christians. This persecution continued, without intermission, for the space of forty years. It was recommended in the year 380, by king Isdegerdis, and continued under his successors for thirty years more, until Chrosroes II. was defeated by Heraclius, emperor of Constantinople. Some historians make the number of Christians who were crowned with martyrdom in these persecutions, amount to two hundred thousand, exclusive of ninety thousand who were sold for slaves, and partly massacred by the Jews. (See Sozomen, l. 2. c. 15. Cassiodorus, l. 8. Nicep, l. 8. c. 27.)

When Gratian, the eldest son of Valentinian I. became master of the East, after the death of his uncle Valens, he restored peace to the church, and declared Theodosius, an experienced general his partner and colleague in the empire. Gratian having been afterwards treacherously stabbed by Andragathius, general of the usurper Maximus's horse, and Valentinian II. Gratian's half-brother, having fled from Milan, with his mother Justina, into the East, to implore the assistance of the emperor Theodosius against Maximus, this great prince and model of Christian emperors, who until then had been employed in settling the peace of the church and state in the East, came from Constantinople to Thessalonica, to comfort in the most tender and paternal manner, the distressed remains of the family of Valentinian. Having shortly after declared war against Maximus the tyrant, he gave orders for solemn prayers to be every where put up to God to draw down a blessing on his army, and sent to entreat the most eminent solitaries in Egypt to lift up their hands to heaven, whilst he fought, as St. Augustine informs us, (l. 5. de Civ.) He then marched with his troops towards the banks of the Save, encountered and defeated

Maximus, entered the city of Rome with great magnificence, in a triumphal chariot drawn by elephants, and put young Valentinian in possession of the whole Western Empire. During his residence at Rome, he gained the hearts of the people, by his singular clemency and generosity, goodness and humanity. He abolished the remains of idolatry, prohibited Pagan festivals and sacrifices, and caused the temples to be stripped of their ornaments, and the idols to be broken in pieces. But he preserved those statues which had been made by excellent artists, ordering them to be set up in galleries, or other public places, as an ornament to the city. He likewise ordered the Pagan temples and idols of Egypt to be demolished, particularly the famous temples of Bacchus and Serapis in Alexandria, with the enormous idol that was worshipped there.

The first years of this pious emperor's reign were distinguished by his zealous efforts to stop the progress of a new blasphemous heresy, that sprung from the bosom of Arianism, and attacked the divinity of the Holy Ghost. It was broached by Macedonius, a Semi-arian bishop, who had usurped the see of Constantinople.—To prevent the scandal from spreading, a council of one hundred and fifty bishops was assembled in that city, and opened with great solemnity in the year 381. The decrees and symbol of the Council of Nice where there renewed and ratified, the doctrine of the church was cleared up and explained, the heresy of Macedonius was refuted and condemned, and though the Council was not general in the celebration, as it consisted only of the Eastern bishops, yet it is acknowledged to be an Œcumenical, or General Council, by the acceptation of the Universal Church, as it was afterwards received and approved by the Pope, and the bishops of the West. St. Meletius, the venerable bishop of Antioch, who presided at this Council, dying at Constantinople, was succeeded by St. Flavian, a perfect model of meekness and candour. It was this holy prelate that reconciled the Emperor Theodosius, by a pathetic discourse, to the people of Antioch, after the great sedition which happened in that city, in the year 387, on occasion of a new tax that was levied there. But Theodosius unhappily forgot the clemency and moderation which he had shown on this occasion, when he received an account of another tumultuous insurrection that happened in Thessalonica, where the populace stoned Botheric, the governor of that city, to death: when the emperor was apprized hereof, instead of checking the impetuosity of his hasty disposition, he suffered himself immediately to be carried away by the first transports of his passion, and issued a commission or warrant, for the soldiery to be let loose for three hours on the inhabitants of Thessalonica, till about seven thousand of them were massacred, without distinguishing the innocent from the guilty. The horror with which the news of this tragical scene filled the breast of St.

Ambrose, is not to be expressed. After giving the emperor a little time to reflect, and enter into himself, he wrote him a letter, wherein he declared, that he neither could nor would receive his offering at Mass, nor celebrate the divine mysteries before him, till he expiated, by an exemplary penance, the enormity of the massacre lately committed. The emperor, notwithstanding, resolved to go to the church of Milan, according to custom. St. Ambrose, meeting him at the church porch, forbid him any further entrance.—The prince alleging, by way of extenuating his guilt, that King David had also sinned, the holy bishop replied, "Him whom you have followed in sinning, follow also in his repentance." Theodosius submitted to this sentence as if pronounced by God himself, and returned to his palace, bewailing his miserable condition, and saying the church is open to beggars and slaves, and to the meanest of my subjects, but the doors of it, and consequently the gates of heaven also, are shut against me. He remained shut up at home in his oratory for the space of eight months, clad with penitential weeds, imploring mercy and pardon, and shedding many tears.—When the feast of Christmas was come, he went to the inclosure of the church, placed himself in the rank of the public penitents, prostrate on the ground, and striking his breast with grief, and with tears running down his cheeks, begging pardon of God in the sight of all the people, who were so touched with his humility and edifying piety, that they wept and prayed with him for a considerable time. In short he made an open confession of his sins, accepted and performed the public penance enjoined him by St. Ambrose, according to the sacred canons: for the church, instructed by the word and example of the Apostles, was accustomed then to inflict public penance upon public sinners, and these penances were determined by the bishops, according to the particular circumstances of the case. When charity waxed cold, and crimes became more frequent, the church became more rigorous in the use of these public penances, in order to put some restraint on sinners. Certain regulations, called penitential canons, were established, by which the nature and duration of the penance to be enjoined was determined, according to the different kinds of crimes committed; some lasting for one year, some for three, some for seven, ten, nay fifteen, twenty years together. This discipline of canonical penance was in force, both in the Eastern and Western Churches, in the second and third century, as is manifest from the writings of Tertullian, St. Cyprian, and the Canonical Epistle of St. Gregory Thaumaturgus, who lays down the different stages of public penance, and describes the four different classes of penitents, viz, the *Weepers*, or mourners, who remained in the open air, without the gate of the church; 2dly, the *Hearers* who were allowed to remain near the door, and to hear the instructions and sermon with the catechumens in the lower part of the church; 3dly, the *Pros-*

traters, or kneelers, who remained all the time of prayer prostrate, or on their knees; 4thly, the *Consistents*, or co-standers, who joined the faithful in prayer to the end, but were not admitted to make their offering at Mass or to communicate. This severe discipline continued in the church, with mitigations and changes, for the space of twelve hundred years, after which the use of public penance became less frequent in many places, fell into disuse, and was changed into other works of piety. In the primitive ages, no person, how great soever, was exempt from the common rules of doing penance, as appears from the examples of Theodosius at Milan, and the illustrious Fabiola at Rome. The bishops, however, were accustomed sometimes to relax the severity of this discipline by granting indulgences on certain extraordinary occasions, at the intercession of martyrs and confessors, or at the joint prayers of the whole church, or when the penitent shewed an extraordinary fervour, and gave unequivocal proofs of the sincerity of his compunction. Thus St. Ambrose, at length, moved by the great ardour and most edifying conduct of Theodosius, granted him the absolution he prayed for so fervently, and admitted him to enter the church, assist at the holy mysteries, and partake of the blessed communion. In the year 395, this great emperor expired in the arms of St. Ambrose, after giving his two sons, Honorius and Areadius, excellent instructions how to govern well, one of them being made Emperor of the West, the other of the East.

CHAPTER XVIII.

THE CHURCH OF THE FIFTH CENTURY.

The succession of chief pastors in the Chair of St. Peter was kept up during this century by St. Innocent I., St. Zozimus, St. Boniface I., St. Celestine I., St. Sixtus III., St. Leo the Great, St. Hilarius, St. Simplicius, St. Felix III., St. Gelasius I., St. Anastasius II., and St. Symmachus.

Innocent, anative of Albano, near Rome, was unanimously chosen to fill the Pontifical Chair in the year 402. In the beginning of his pontificate, the Western Empire was afflicted with a dreadful famine and pestilence, occasioned by the irruptions of an immense army of Barbarians, that poured in upon it on all sides, like a torrent, which having broken down its banks, impetuously spreads itself over the whole country. Three different nations that inhabited the North side of the Rhine and Danube, advancing thence, through Pomerania into the neighbourhood of Palus Mæotis, crossed the Rhine, and invaded the provinces of Gaul and Italy. These Northern wolves, as St. Jerome speaks, laid waste the whole country between the Alps and the Pyrenees, between the Ocean and the Rhine. (Epist. 11.) The Goths, a people originally from Gothland,

in Sweden, bore a principal share herein. Alaric, their King, an enterprizing, ambitious adventurer, animated with the success of his victorious arms, crossed the Alps and the river Po, carrying desolation and slaughter with him wherever he went. But he received a great overthrow from the army of the Emperor Honorius, commanded by Stilico, in the year 403, near Pollentia, in Liguria. Prudentius says, (l. 2. Adv. Sym.) that the Roman soldiers began the battle by making the sign of the cross on their foreheads.—Radagaisus, another Pagan Prince of the Goths, invaded Italy in the year 405, with an army, according to some historians of four hundred thousand men, and vowed to sacrifice all the Romans to his gods. He besieged the city of Florence, and reduced it to the utmost straits; but the Romans, commanded by Stilico, obtained a complete victory over him, without any loss of men; for Radagaisus, being struck with a sudden panic, immediately fled, and being taken prisoner, with his two sons, was put to death, and his scattered troops being also taken, were sold like droves of cattle. Notwithstanding these defeats, Alaric resolved to lead his Goths to attack Rome itself; for as Socrates and Sozomen tell us, he said, "I constantly feel an impulse within me that gives me no rest, but presses me to go and destroy that city." He marched, therefore, at the head of his army, from Tuscany towards Rome, in the year 409, and having pitched his camp in the neighbourhood, he laid close siege to it. In the year 410, the scarcity of provisions occasioned a famine to rage to a degree that never had been felt before. "Such was the force of hunger there, (says St. Jerom,) that they fed upon the most execrable meats; the people tore one another to pieces, to devour their flesh; and mothers did not even spare the infants at their breasts, inhumanly eating up what they had lately brought into the world."—(Ep. 16.) Eusebius, the historian, relates, that Rome was then infected with a plague that swept away ten thousand inhabitants in a day, for several days, and filled the streets with carcases of the dead.—Alaric, availing himself of this distress, assaulted the city on the 24th of August, and having taken and pillaged it, set it on fire, excepting the church of St. Peter and Paul, to which he granted the privilege of a sanctuary.

The fall of Rome was an object of surprise and sorrow to many nations, on account of the extraordinary figure it had made in the world. St. Jerom, who was then at Bethlehem, lamented (in the words of Virgil, describing the conflagration and destruction of Troy—Æneid, 1. 2.) the fate of that ancient and powerful city, which, after having subsisted eleven hundred and sixty years, fell a prey to an obscure Goth, who could scarce be said to be master of a foot of ground. The Christians shared in these public calamities, but by their charity, resignation, and patience, they found in them a source of solid comfort and spiritual joy, God convert-

ing all things to the good of his elect. The holy Pope, Innocent, signalized his zeal, piety, and charity on this occasion, and exhorted his flock to draw an advantage from their sufferings, by making a good use of them; and so much were the Heathens edified at the patience and resignation with which they suffered the loss of their goods, and whatever was dear, without any murmuring or complaint, that they came in crowds, desiring to be instructed in the faith, and to be baptized. The letters of this zealous Pontiff are replete with excellent instructions. In his letters to the holy bishops, Exuperius and Decentius, he says, that absolution is never to be denied to dying penitents, and speaks in clear terms of the holy sacraments of Confirmation and Extreme Unction. When, in the year 416, he ratified the decisions of the two African Councils, against the errors of Pelagius, he observed, in his answer to the bishops, that all ecclesiastical matters are, by Divine right, to be referred to the apostolic see, according to the ancient rule, which has always been observed by the whole world, and St. Augustine, who had drawn up the synodal letters, said, on the arrival of Innocent's confirmation of the two councils of Carthage and Milevum: "The decisions have been already sent to the apostolic see: the rescripts are also come from thence. The cause is now finished. Would to God the error may at last be at an end."—(Serm. 131.) St. Innocent died in the year 417. St. Zosimus governed the church only one year. St. Boniface was raised to the pontificate on the 29th of December, in the year 418. He testified the highest esteem for the great St. Augustine, who addressed to him four books against the Pelagians. This holy Pope died towards the end of the year 422. Upon his demise St. Celestine was elected by the wonderful consent of the whole city of Rome, as St. Augustine writes. It was this holy pontiff that sent St. Palladius to preach the faith to the Scots in North Britain. St. Patrick also received a commission from him to preach to the Irish, in the year 431. St. Celestine died on the first of August, in the year 432. St. Sixtus III., governed the church near eight years. He wrote in defence of the grace of God against its enemies, and closed his life on the 28th of March, in the year 440.

St. Leo, surnamed the Great, was raised to the first chair of the church, and received the episcopal consecration on the twentieth of December, in the year 440. He applied himself with diligence to cultivate the great field committed to his care, especially to pluck up the weeds of heretical errors, and to root out the thorns of vices wherever they appeared. He never intermitted to preach to his people with great zeal. One hundred and one sermons, preached by him on the principal festivals of the year, are still extant. There are also among his works nine sermons on the fasts of the Ember-days in December, and one hundred and forty-one epistles on important subjects of faith and discipline, which suffi-

ciently shew his pastoral vigilance and labours in every part of the Christian world, for the advancement of piety. His writings against the Manichees, Arians, Apollinarists, Nestorians, Eutechians, Novatians, and Donatists, are standing proofs of his extraordinary genius and indefatigable zeal, and are an armory against all heresies. Herein he clearly explains the whole mystery of the incarnation, and expressly says, that the true body of Christ is really received by the faithful in the holy Eucharist.—(Epist. 46, 47, and Serm, 6. de jejun. sept. mens.) He is very explicit on the supremacy of St. Peter and his successors, the oblation of the sacrifice, the benediction of chrism, the invocation and intercession of saints.—(Ep. 89, 125, and Serm. 2, 4, 15, 34, 41, &c.)

The example of St. Leo shews, that even in the worst of times, a holy pastor is the greatest comfort and support of his flock. He was reverenced and beloved by all ranks of people, even infidels and barbarians, on account of his humility, mildness, charity, and other shining virtues. When Attila, King of the Huns, styled the terror of the world, and the scourge of God, was enriching himself with the plunder of many nations and cities, and advancing in his career towards Rome, all Italy was in a general consternation, and St. Leo was requested to go meet him, in hopes of mollifying his rage. His army, which according to Jormandes, amounted to the prodigious number of seven hundred thousand fighting men, was vanquished in the year 452, by the Roman General Aetius, in a most bloody battle fought in the extensive plains of Champagne, near Challons. Attila, enraged at this defeat, repaired his losses and entered Italy by Pannonia, in the year 453. He took and burnt the city of Aquileia, filled the whole country with blood and desolation, and destroyed all before him by fire and sword. He sacked Milan, razed Pavia, and depopulated whole provinces.—Multitudes of the inhabitants fled from his arms, for protection, into the little islands in the shallow lakes at the head of the Adriatic Gulph, and there laid the foundations of the noble city and republic of Venice. The weak Emperor, Valentinian III. shut himself up in Ravena, and the Romans, in the utmost terror expected to see the barbarians speedily before their gates. Such was the state of affairs when St. Leo went to meet Attilla near Ravenne.—Contrary to the expectation of every one, he received the Pope with great honour, and gave him a favourable audience. St. Leo on his part addressed the barbarian with so much energy, eloquence, and dignity, that he prevailed on him to forbear all hostility, to repass the Alps, and retire beyond the Danube, into Pannonia, where Attilla died of a violent vomiting of blood, in the year 453. St. Leo likewise went to meet Genseric, King of the Vandals, in Africa, when he landed in Italy with a powerful army, being invited into it by the empress Eudoxia, who had taken a disgust to her husband Maximus, for having forced her to marry him after the

murder of her former husband, Valentinian III. The holy Pope prevailed on this Vandal King to restrain his troops from slaughtering the citizens of Rome, and to content himself with the plunder of the city. Accordingly, having entered it without opposition, in the year 455, he delivered it up to the soldiers, who after pillaging it for the space of fourteen days, retired at length with an immense booty. St. Leo having filled the holy see twenty-one years, one month, and thirteen days, died on the tenth of November, 461.—St. Hilarius, his successor, died in the year 467. Upon his demise St. Simplicius, the ornament of the Roman clergy, was raised by Divine Providence to the chair of St. Peter, to comfort and support the church amidst the greatest storms. All the provinces of the Western Empire, out of Italy, were fallen into the hands of the barbarians. The ten last emperors, during twenty years, were rather shadows of power than sovereigns. The governors levied heavy taxes in the most arbitrary ways, and oppressed the people at discretion. Italy itself by the ravages of foreigners, was almost depopulated, and the Imperial armies consisted chiefly of the Suevi, Alans, Heruli, &c. Suchwas the condition of the Roman state in its decline. It was torn by intestine convulsions and civil dissensions, and had within itself the seed of its own destruction, which sooner or later must occasion the dissolution of a body politic, no less certainly than the internal weakness of the animal body must bring it at length to a fatal period. The Heruli, a people of that part of Germany now called Mecklenburgh, demanded one-third of the lands of Italy for themselves, and upon refusal, they chose for their leader Odoacer, one of the lowest extraction, but a tall, resolute, and intrepid man, then an officer in the guards. He entered the city of Rome in the year 476, and was proclaimed King of Italy, and, out of contempt to Rome, fixed his royal seat at Ravenna. He deposed the young emperor Augustulus, when he had only reigned eight months; extinguished the imperial title in the West; and put to death Orestes, who was regent of the empire for his son Augustulus. Odoacer, however, spared the life of the young, beautiful prince, appointed him a salary of six thousand pounds of gold, and permitted him to live at full liberty near Naples. The holy Pope Simplicius was in the interim wholly taken up in comforting and relieving the afflicted and in sowing the seeds of the Catholic faith among the barbarians. The Eastern Empire gave his zeal no less employment and concern, particulary when he discovered the artifices of Acacius, Cnapheus, and Peter Mongus, and saw the faith ambiguously explained and betrayed by the famous decree of union, called the *Henoticon*, which the emperor Zeno, son and successor to Leo the Thracian, had published in favour of the Eutychians. St. Simplicius governed the church fifteen years, eleven months, and six days, and went to receive the reward of his labours in the year 483. St. Felix III.

died the ninth year of his Pontificate, on the 25th of February, in the year 492. St. Gelasius filled the Apostolic see four years, eight months, and eighteen days. He was illustrious, not only for his profound erudition, but also for his extraordinary humility, temperance, austerity, liberality to the poor, and purity of manners.—In his writings he expressly mentions the blessing of holy oils, the anointing, and other ceremonies used at baptism, the blessing of holy water, the invocation of the saints, veneration of relics, votive masses, holy communion, &c. He died on the 21st of November, in the year 495. St. Anastasius II. filled the Papal chair about two years. St. Symmachus, a native of Sardinia, and archdeacon of the Roman Church, was raised to the holy see in the year 498. He died on the 19th of July, in the year 514.

It was in the fifth century that the Southern Picts, so called from the custom of painting their bodies in Cæsar's time, were converted to Christ, by St. Ninianus, as venerable Bede tells us, (l. 3. Hist. c. 4.) The French were likewise converted to Christianity about the close of this century; Clovis their king, with three thousand officers of his army, having been baptized in the year 496, by St. Remigius, archbishop of Rheims, on Christmas-day. This great Apostle of the French nation, was one of the brightest lights of the Gaulish Church, illustrious for his learning, eloquence, sanctity, and miracles. He was raised to the Episcopacy when he was twenty-two years old, held that dignity about seventy-two years, and died in the 94th year of his age. Hincmar informs us, that St. Remigius gave to the Church of Rheims a silver chalice, ornamented with several images, and on it he caused three verses to be engraved, which express the Catholic doctrine concerning the blessed Eucharist:

> *"Hauriat hinc populus vitam de sanguine sacro,*
> *Injecto æternus quem fudit vulnere Christus,*
> *Remigius reddit Domino sua vota sacerdos."*
>
> *This holy vase was by Remigius giv'n,*
> *To cheer the soul, and clear the way to heav'n,*
> *From whence each true believer may be fed*
> *With the sacred blood his Saviour shed.*

The providence of God raised a great number of other holy bishops and learned doctors in this age, to maintain the purity of faith, and to combat a numerous brood of heresies that started up, and assaulted the church with great violence. The great St. Augustine, after shining like a bright luminary for a considerable time in the fourth century, continued his labours for the church about thirty years in the fifth, and was the chief instrument of God in overthrowing the errors of the Donatists, Manicheans, and Pelagians. The Donatists had already caused great tumults and

contests, and spread devastation over Africa for more than a hundred years. They now reckoned above five hundred bishops of their faction, and were divided into so many different sects, in Mauritania and Numidia, that they themselves did not know their number. At length, in the year 411, a famous conference that was opened at Carthage on the fourth of June, and continued three days, gave a mortal blow to their schism, for the Donatist bishops being publicly refuted and worsted, the greatest part of them renounced their errors, and from that time their followers returned in crowds to the bosom of the Catholic Church. The great Augustine had a principal share in the disputation, and bore away the glory of that triumphant day. When their schism was nearly extinguished, the church saw herself attacked by new enemies: Pelagius, an Englishman, and Celestius, a Scotchman, Julian and their followers, the Semi-pelagians in Gaul, at Lerins and Marseilles, broached most dangerous errors, chiefly regarding original sin, and the necessity of Divine Grace. It is not to be wondered that the heresy of Pelagius, found so many advocates, for as pride is become the darling passion of man's heart, through the corruption of human nature by sin, men are born with a propensity to Pelagianism, or principles which flatter an opinion of our own strength, merit and self-sufficiency. Next to Arianism, the church never received a more dangerous assualt. But this formidable heresy was nobly combated and refuted by St. Augustine and St. Jerom, and anathematized by the authority of the Apostolic see. The glorious Augustine, by several learned volumes, clearly proved, that without the succour of Divine Grace, man can do nothing, cannot so much as form one good thought, conducive to eternal life, nor take the least step, towards God by supernatural virtue; "for as the eye of the body, though perfectly sound, cannot see unless it be assisted by the light, so in like manner," (says this holy doctor,) "neither can a man live well, but by eternal light, which is derived from God."

St. Prosper of Aquitain zealously opposed the progress of Semi-pelagianism. About the year 431 he wrote his most elegant poem "On the Ungrateful," and published two books in answer to the objections of Vincent of Lerins, and of Cassian, the famous abbot of St. Victor's at Marseilles, whom he styled the *Collator*, as having been the author of "The Book of Conference," and of the twelve books of "The Institutions of a Monastic Life," wherein the spiritual maxims of the most experienced monks of Egypt are collected. St. Prosper wrote a chronicle from the creation of the world to the year 455, and a book of four hundred sentences drawn from the works of St. Augustine, which is an excellent abstract of his doctrine on grace. Among other things he says, "that the see of St. Peter fixed at Rome presides over the whole world, possessing by religion what it never had subdued by arms."

St. Peter Chrysologus, archbishop of Ravenna, flourished also in the fifth century. His reputation as a preacher ran so high, as to procure him the sirname of *Chrysologus*, which is as much as to say, that his speeches were of gold, or excellent. We have an hundred and seventy-six of his discourses still extant. He strongly recommends the communion of the body of Christ, (Serm. 65, 67, 68, &c.) every where extols the excellency, and inculcates the obligation of alms-deeds, prayer and fasting.

St. Severianus, bishop of Scythopolis; St Porphyrius, bishop of Gaza; St. Maximas, bishop of Reiz; St. Medard, bishop of Noyon; St. Sæsarius, and St. Hilary, archbishops of Arles; St. Honoratus, archbishop of Marseilles; St. Severinus, apostle of Austria; and St. Eucherius, bishop of Lyons, were likewise great luminaries in the fifth century. St. Isidore, bishop of Pelusium, was looked upon as a living rule of religious perfection. We have still extant two thousand and twelve of his letters, abounding with excellent instructions of piety, and with theological and critical learning. We have also a correct edition of the homilies and sermons of St. Maximus, the illustrious bishop of Turin, with Muratori's remarks from a manuscript of the Ambrosian Library, above one thousand years old. St. Gaudentius, bishop of Brescia, is called, by Ruffinus, "the glory of the doctors of the age wherein he lived." The church of Brecia possessed a great treasure in this holy pastor. He constantly broke the bread of life to his flock, and fed their souls with the important truths of salvation. We have twenty of his sermons still extant. In the second, which he made for the Neophytes, after their coming out of the font, he explains to them the mysteries which he could not expound in the presence of the Catechumens, especially of the Blessed Eucharist, of which he says: "The great Creator, the Lord of Nature, who bringeth the bread out of the ground, maketh also bread of his own body; because he hath promised, and is able to perform it, and he who made wine of water, converteth wine into his own blood." (Bibl. Pat. t. 5. p. 949.) Labbe says, that St. Gaudentius died in the year 427.

St. Germanus, bishop of Auxerre, and St. Lupus, bishop of Troyes, lived also in this century, and became illustrious for the fame of their sanctity, doctrine, and miracles. Burning with zeal for the glory of Christ, they assisted at the synod and public conference at Verulam, about the year 446, according to Spelman, and confuted the errors of Agricola, a disciple of Pelagius and Celestius, who denied the corruption of human nature by original sin, and the necessity of Divine Grace. They confirmed the Catholics of Britain in the true faith, converted great numbers, even of those who were spreading the poison of Pelagianism through that island, and entirely banished the heresy by their prayers, preaching, and renowned miracles, which are related by

Bede, Constantius, and Nenius, the British historians. It was during the second mission of St. Germanus, into Britain, as Carte asserts, that the Britons gained the famous Alleluiah victory over the army of the Picts and Saxon pirates, without bloodshed, by a stratagem the holy bishop had recourse to.—(See Bede Hist. 1. 1. c. 1. Usher A. B. c. 11. &c.)

St. Mammertus, archbishop of Vienna, in Dauphine, in the year 447, was a prelate renowned in the church for his sanctity, learning and miracles. He instituted in his diocese the yearly fasts and supplications called the Rogations, to appease the wrath of Heaven, and avert the scourges and public calamities with which the country was then afflicted.

St. Vincent of Lerins, who lived about this period, informs us in his prologue, that having been for some time tossed about in the storms of a bustling military life, and seriously considering the danger with which he was surrounded, he made for the desired peaceful and safe haven of religion with all the sail he could, that he might divest his soul of its ruffling passions of pride and vanity, and that being farther removed from worldly temptations, he might endeavour more easily to avoid, not only the wrecks of the present life, but also the burnings of that which is to come. For this end he shut himself up in the famous monastery of Lerins, not far from the coast of Lower Province, towards Antibes. In this place, he assures us, he earnestly strove to redeem time, and to turn it always to the best account, reflecting that those fleeting moments pass as quick as they come, never, never more to return, as water which is gone from its source, runs to it no more. There were two other Vincents living at Marseilles, at that very time, and there might be others of the same name, one of whom might have been a Semi-pelagian. But the saint we here speak of, condemned the profane novelties of Semi-pelagianism with great warmth, and highly extolled the letter of Pope Celestine to the bishops of Gaul. Out of humility, he disguised himself under the name of Peregrinus, a pilgrim or stranger on earth, "the least of all the servants of God, and less than the least of all the Saints," unworthy to bear the holy name of a Christian. He considered that true faith is necessary to salvation no less than morality, and that the former is the foundation of Christian virtue: and he grieved to see the church at that time pestered with numberless heresies, which sucked their poison from their very antidote the Holy Scriptures, as the spider sucks poison from the very same flower that the bee extracts honey. To guard the faithful against the dangerous snares that were spread on every side, and to open the eyes of those who had been already seduced by the false and perplexing glosses of subtle refiners, St. Vincent with great clearness and force of reasoning wrote a book in the year 434, which he entitled, "A Commonitory against Heretics, particularly

the Nestorians and Appollinarists," whom he nobly confutes herein by general clear principles. Together with the ornaments of eloquence and erudition, the inward beauty of his mind, and the brightness of his devotion sparkle in every page of this book. He lays down this rule, or fundamental principle, in which he found, by a diligent inquiry, all Catholic pastors, and the ancient fathers to agree, that such doctrine is truly Catholic, as hath been believed in all places, at all times, and by all the faithful. (Com. C. 3.) By this test of universality, antiquity, and consent, he says all controverted points in belief must be tried. He shews, that whilst Novatian, Donatus, Arius, Pelagius, &c. expound the Divine oracles different ways, to avoid the perplexity of errors, we must interpret the Holy Scriptures by the tradition of the Catholic Church, as the clue to conduct us in the truth, for this tradition, derived from the Apostles, manifests the true meaning of the Holy Scriptures, and all novelty in faith is a certain mark of heresy.

He says, that new teachers, who have made bold with one article of faith, will proceed on to others; and what will be the consequence of this reforming of religion, but only that these refiners will never have done, till they have reformed it quite away. (C. 29.) He elegantly expatiates on the divine charge given to the church, to maintain inviolable the sacred depositum of faith. (C. 1. 27. p. 30.) He takes notice, that in the works of Paulus Samosata, Priscillian, Eunomius, Jovinian, and other heretics, almost every page is painted, and laid on thick with scripture texts. But in this, he says, heretics are like those ignorant quacks, who put off their destructive potions under inscriptions of good drugs, and under the title of infallible cures. (C. 31.) They imitate the father of lies, who quoted scripture against the Son of God when he tempted him. (C. 32.) The saint adds, that if a doubt arise in interpretting the meaning of the scriptures in any point of faith, we must summon in the holy fathers, who have lived and died in the faith and communion of the Catholic Church, and by this test we shall prove the false doctrine to be novel; for that only we must look upon as indubitably certain and unalterable, which all, or the major part of these fathers have delivered, like the harmonious consent of a general counsel. But if any one among them, be he ever so holy, ever so learned, holds any thing besides, or in opposition to the rest, that is to be placed in the rank of singular and private opinions, and never to be looked upon as the public, general, authoritative doctrine of the church. (C. 33.) These general principles, by which all heresies are easily overthrown and confounded, St. Vincent explains with equal elegance and perspicuity. No controversial book ever expressed so much, and such deep sense in so few words.

St. Proclus, archbishop of Constantinople, flourished at the time of the memorable earthquakes, that were felt during six

months in divers parts of Egypt and the East, especially near the Hellespont. The earth shook like a ship, abandoned to the mercy of the winds, and tossed by the fury of the waves worked up by a storm. Amidst the ruins of many stately buildings, men ran to and fro distracted with fear and horror, not being able to find any place of refuge, or security. At Constantinople the inhabitants wandered in the fields, and with the rest the emperor Theodosius the younger, and all his courtiers. St. Proclus with his clergy followed his scattered flock, and ceased not to comfort and exhort them amidst their afflictions. He implored the Divine mercy with them by unanimous and common prayer, singing devoutly the celebrated Trisagion: "Holy God, Holy Strong, Holy Immortal, have mercy upon us," whereupon the earthquake ceased. St. Augustine tells us, that at another time, under the emperor Arcadius, a great ball of fire appeared in the air over Constantinople, and that the emperor and all the citizens, fearing that the city was going to be destroyed, abandoned it one day, until God was moved through their tears and prayers to spare them in his great mercy. (T. 6. p. 622.)

The great Theodoret lived in this age. He was educated in every branch of Syrian, Greek and Hebrew learning. He gave a large estate to the poor, and was consecrated bishop of Cyprus, in the year 423. He converted all the Marcionites, Arians, and other heretics in his extensive diocese, wherein he reckoned 800 parishes. His works are printed in four volumes, in folio. His Church History in five books is a valuable compilation. He assures us, that he was himself an eye-witness to several of the miracles which he relates to have been wrought by the sign of the cross, by holy water, and blessed oil. In his eighth discourse on the martyrs, he elegantly explains in what manner the souls of the martyrs, now in heaven, with the choirs of angels, are our protectors and mediators with God, and he clearly demonstrates that the veneration which Christians pay to the saints, is entirely different from the worship which the Heathens gave to their false gods.

The illustrious St. Cyril, patriarch of Alexandria, was raised by God in this age to be the champion of the church, and defender of the faith of the Incarnation, against Nestorius, bishop of Constantinople, who impiously divided Christ into two persons, the one God, the other man, therefore denied the blessed Virgin to be the mother of God. This new doctrine shocked the faithful exceedingly, excited every where clamours, and caused great scandal both among the clergy and laity. St. Cyril, on reading the homilies of Nestorius, sent him a mild expostulation on the subject, and attempted to reclaim him by remonstrances, but he was answered with haughtiness and contempt. The retiredness and austerity of Nestorius's life, joined with a hypocritical exterior of virtue, and a superficial learning, and fluency of words, gained him some reputation

in the world. But being full of self-conceit, he neglected the study of the ancient Fathers, was a man of weak judgment, extremely vain, violent and obstinate, as the historians of those times testify. St. Cyril, who studied under his uncle Theophilus, made it his rule, never to advance any doctrine, which he had not learned from the ancient Fathers, and never ceased to exert his zeal in maintaining the faith of the church in its primitive purity, and in opposing every heretical novelty at its first appearance. With the approbation of the emperor Theodosius, he drove the Novatians and Jews out of Alexandria, but thereby offended Orestes the governor so grievously, that he rejected all offers of reconciliation with the holy bishop, though he conjured him by the Gospels, to join in sincere friendship. This unhappy disagreement produced many pernicious effects, created several enemies for St. Cyril, and lessened his interest at the imperial court. The unruly and tumultuous mob of the populous city of Alexandria, the second in the world for extent, seditiously rose up against the famous Hypatia, upon a suspicion that she had incensed the governor against their bishop. This Pagan lady kept a public school of Platonic philosophy in the city. Her reputation for learning was so great, that Synesius and other philosophers of the first rank flocked to her from all parts, and consulted her on the most intricate questions. She was much respected and consulted by the governor, which made the populace pull her out of her chariot, mangle her flesh, and tear her body in pieces in the streets of Alexandria, in the year 415, to the scandal of all good men, and to the great grief of St. Cyril, who was by no means conscious of a crime so horrible, and so shocking to human nature.

This holy doctor triumphed at length over all his enemies by his meekness, intrepidity and courage. He sent Nestorius twelve propositions, called *Anathematisms*, to be signed by him, as a proof of his orthodoxy, but the heresiarch appearing more perverse and obstinate than ever, the third general council was opened at Ephesus, in the year 431, by two hundred and seventy-four bishops, with St. Cyril at their head, as Pope Celestine's legate and representative. A throne was raised in the middle of the church, and on it was erected the book of the Gospel to represent the assistance of Jesus Christ, who has promised that he will be in the midst of the pastors assembled in his name. The bishops being seated on both sides, according to the dignity of their sees, the heretical sermons of Nestorius, who refused to appear, though then in the city and thrice cited, were read, and depositions received against him. His doctrine was examined and condemned, and the sentence of excommunication and deposition was pronounced against him, after which he was banished by the emperor Theodosius, at the request of John of Antioch, his former friend, to Oasis, in the deserts of Upper Egypt, where he died miserably, and impenitent.

The oriental bishops made peace with St. Cyril in the year 433, when matters being cleared up to his honour, and his conduct being approved, the schism was extinguished. and the zealous patriarch spent the remainder of his days in the faithful discharge of his pastoral duties, till his glorious death, in the year 444, on the 28th of June.

The Latin translation of this father's works is printed in six tomes, in folio. His extraordinary devotion towards the blessed sacrament of the Eucharist, appears from the zeal with which he frequently inculcates the wonderful effects which it produces in the soul of him who worthily receives it, especially in healing all his spiritual disorders, strengthening him against temptations, subduing the passions, in giving life, and making us one with Christ by the most sacred union, not only in spirit and affection, but also by a natural participation with his humanity, (H. 4. Cont. Nest. t. 6. l. 7. De Adorat. tit. l. l. 10. Joan. t. 4.) Hence he says, that "by the holy communion we are made concorporeal with Christ, for as wax melted and mingled with another piece of melted wax, makes one, so by partaking of his precious body and blood, he is united in us, and we in him." In his works against Nestorius, he is also very clear in establishing the reality of Christ's body, in the sacrament of the altar and the holy sacrifice. "We celebrate," says he, "the unbloody sacrifice in the church, and do by this means approach the mystical benediction, and are sanctified, being made partakers of the sacred flesh and precious blood of Christ, the Saviour of us all, and we do not receive it as common flesh, but as it is truly, the life giving and proper flesh of the word." He likewise says in his 9th homily on the *Mystical Supper*, or holy banquet of the communion and sacrifice: "The tremendous mystery is performed, and the Lamb of God sacrificed. The Eternal Wisdom distributes his body as bread, and his saving blood as wine. The maker gives himself to the work of his own hands. Life bestows itself to be eat and drunk by men. He remains the Priest and the victim: he who offers, and he who is offered."

The Nestorian heresy being condemned in the manner above mentioned, another formidable heresy was broached by Eutyches, abbot of a monastery of three hundred monks, near Constantinople, who had acquired a reputation of virtue, but in effect was no better than an ignorant, proud, and obstinate man. His intemperate zeal against Nestorius, for asserting two distinct persons in Christ our Lord, threw him into the opposite error, of denying two distinct natures after the Incarnation. This heresiarch being condemned in a council of thirty-two bishops and twenty-three abbots, held in the year 448, by St. Flavian, successor of St. Proclus, in the Archiepiscopal see of Constantinople, appealed to St. Leo the Great, complaining of the proceedings of the council, and endeavouring to impose on him by false assertions. But the Pope being

informed of the true state of the affair, wrote to him an ample declaration of the orthodox faith, concerning the mystery of the Incarnation. Yet by the intrigues of Chrysaphius the eunuch, a kinsman of Eutyches, and a particular favourite and chamberlain to the weak emperor Theodosius II. a packed council was assembled at Ephesus, without the authority of the Pope, and an order was obtained, for a re-examination of the cause between St. Flavian and Eutyches. This pretended synod, commonly called the *Latrocinale*, or cabal of Ephesus, for the violences therein used, met on the eighth of August, in the year 449, and Dioscorus, who had succeeded St. Cyril in the patriarchal see of Alexandria, and who was a man of a violent temper, an Eutychian, and general disturber of Christian peace, took upon him to preside in it. The false council consisted of one hundred and thirteen bishops, or their deputies, from Egypt and the East. Eutyches was present with two officers from the emperor, and a great number of soldiers. Every thing was carried on by violent and open factions, in favour of Eutyches, by those officers and bishops who had espoused his party, and formed a cabal. The final result of the proceedings was, to pronounce sentence of deposition against St. Flavian, and Eusebius of Dorylæum, who had accused Eutyches of heretical errors. The Legates sent by Pope Leo to act in his name, were not suffered by Dioscorus to read his letters. They protested against the unjust sentence, and opposed it with a zeal and vigour that was admired by the whole world, says Theodoret. (Ep. 116.) Hilarius, the deacon, who afterwards succeeded St. Leo, cried aloud *Contradisitur*, opposition is made. Dioscorus no sooner began to read the sentence but he was interrupted by several of the bishops, prostrating themselves before him, and beseeching him in the most submissive terms, to proceed no farther in so unwarrantable an affair. Upon this he started up, and called aloud for the imperial commissioners, who ordered the church doors to be set open, and a band of soldiers to be let in, followed by a confused multitude with chains, clubs, and swords. This struck such a terror into the whole assembly, that few had the courage to withstand the threat, except the legates, who got off with much difficulty, and to whom St. Flavian delivered in writing his act of appeal to the Apostolic see, which so provoked Dioscorus, Barsumas, and others of their party, that they threw the holy bishop on the ground, and kicked and bruised him with such a degree of malice and violence, that he died within a few days, a martyr of the mystery of the Incarnation of the Son of God. When the council was over, Dioscorus, with two of the Egyptian bishops, had the insolence to excommunicate St. Leo. But violence and injustice did not triumph long. Upon the first advice of these proceedings, St. Leo declared them null and void. He wrote to the emperor and conjured him in these words: "Leave to the bishops the liberty of

defending the faith; no power or terrors of the world will ever be able to destroy it—protect the church, and seek to preserve its peace, that Christ may protect your empire." The next year the emperor died, as Cedrenus says, penitent and sensible of his error, Chrysaphius was disgraced, and Eudoxia obliged to retire to Jerusalem. Marcian and St. Pulcheria ascending the imperial throne, the fourth general council was opened on the 8th of October, in the year 451, at Chalcedon, in the suburbs of Constantinople. It consisted of six hundred and ninety bishops. St. Leo presided by his legates. The memory of St. Flavian was vindicated. The wicked Dioscorus was declared excommunicated and deposed.—Eusebius of Dorylæum was honourably restored to his see, and the Eutychian heresy was solemnly condemned and anathematized by the whole church. The fathers of the council, in their synodal letter to St. Leo, beseech him to confirm their decrees, saying, "He had presided over them, as the head over its members."—(Conc. t. 4. p. 833.)

CHAPTER XIX.

THE CHURCH OF THE SIXTH CENTURY.

The Apostolic see was filled in this century by Hormisdas, John I., Felix IV., Boniface II., John II., Agapetus I., Silverius, Vigilus, Palagius I., John III., Benedict I., Pelagius II., and St. Gregory the Great.

After the death of St. Symmachus, Hormisdas governed the church nine years. He had been engaged in wedlock before he entered the ministry. He died in the odour of sanctity, in the year 523, and was succeeded by John I., a Tuscan by birth, who sat two years and nine months. He was obliged, by Theodoric, the Arian king of the Goths, who resided chiefly at Spoleto, or Ravenna, to go at the head of an embassy of five bishops and four senators to Constantinople, on a negotiation with the emperor Justin. The joy of that city was universal, and the pomp with which the successor of St. Peter was received there, seemed to surpass the festival of a triumph. The inhabitants went out twelve miles to meet him, carrying wax tapers and crosses. Anastasius relates, that on entering the city he restored sight to a blind man. Whilst he was in the East, Theodoric caused the great statesman and philosopher, Boetius, one of the finest geniuses the world ever produced, to be apprehended and tortured on a wheel, by which his head was squeezed with such violence, that his eyes flew out; then he was beaten with clubs by two executioners, and beheaded, or rather his head was clove asunder, in the year 525. When the holy Pope, St. John, landed at Ravenna, with the four senators, his colleagues, he was, by order of Theodoric, cast into a dark and loathsome dungeon, where he died on the 27th of May, 526.

St. Felix IV. succeeded him in the Pontificate, and died on the 18th of September, 530. Boniface II. governed the church about two years, and died in the year 532. John II. died on the 26th of April, 535. The great sanctity of St. Agapetus recommended him to the love and veneration of all that knew him. He was chosen to fill the holy see, and consecrated on the 4th of May, 535. By his singular mildness he soon healed the wounds which had been made by dissentions, and by the unhappy schism of Dioscorus against Boniface II. in the year 529. Theodatus, king of the Goths in Italy, hearing that the emperor Justinian was making preparations for an expedition to recover Italy, obliged Pope Agapetus to undertake a voyage to Constantinople, in order to divert him from such a design. Upon his arrival in that city he fell sick and died, on the 17th of April, 536, having sat about eleven months and three weeks. St. Gregory the Great relates, (Dial. l. 5. c. 3,) "that this holy Pope, on his journey through Greece, cured a man who was lame and dumb, by saying mass for him."

Upon the demise of St. Agapetus, after a vacancy of forty-seven days, St. Silverius, the son of Hormisdus, was chosen. He was violently persecuted by the empress Theodora, because he would not come into her unjust measures, and betray the cause of the Catholic faith. The emperor Justinian, the husband of this violent and crafty woman, was now master of Rome. His general, Belisarius, having sailed with a fleet of 500 sail into Africa, had made an easy conquest of the whole country, and taken Carthage almost without opposition. By his victories he extinguished the puissant kingdom of the Vandals, and re-united Africa to the empire, after it had been separated above one hundred years. In the year 535 he marched with his victorious army against Italy, and after subduing Sicily, he passed thence into Italy, and took Naples and Rome; the senate and people, at the persuasion of Silverius, having opened the gates of the city to him, whilst the Gothic garrison retired towards Ravenna, where Theodatus being deposed, Vitiges, an experienced officer, was raised to the throne, and having marched from Ravenna, in the year 537, with an army of one hundred and fifty thousand men, invested the city of Rome. The siege lasted a year and nine days, during which both Goths and Romans performed prodigies of valour; but Belisarius defeated all the attempts and stratagems of the Barbarians, and in the end obliged them to retire. In the interim, the empress Theodora endeavoured to promote the sect of the Acephali, or most rigid Eutychians, who rejected the Council of Chalcedon, but finding she could never expect from the firmness of Pope Silverius any thing favourable to her impious designs, she resolved to compass his deposition. For this end she made her application to the Arch-deacon Vigilus, a man of address, and promised to make him Pope, and to bestow upon him seven hundred pieces of gold, provided he would

engage himself to communicate with the three deposed Eutychian patriarchs, Anthimus of Constantinople, Severus of Antioch, and Theodosius of Alexandria. The unhappy Vigilius having consented to the conditions, the empress sent him to Rome, and charged him with a letter to Belisarius, commanding him to depose Silverius, and to contrive the election of Vigilius to the Pontificate. To succeed the more easily in so unwarrantable a proceeding, the enemies of Silverius impeached him for high treason, and suborned two false witnesses to forge a letter which was pretended to have been written by Silverius to the king of the Goths, inviting him to Rome. Belisarius saw evidently this to be a bare-faced calumny, yet he had the weakness to say: "The empress commands, I must therefore obey. He who seeks the ruin of Silverius shall answer for it at the last day—not I." Vigilius urged him on one side, to execute the project, and his wife, Antonia, on the other. Silverius was therefore stripped of all his pontifical ornaments, clothed with the habit of a monk, and sent into banishment to Patara in Lycia. The bishop of that city received the illustrious exile with all possible marks of honour and respect, and, thinking himself bound to undertake his defence, he repaired to Constantinople, where having obtained a private audience of the emperor, he terrified him with the threats of the Divine judgments for the expulsion of the bishop of so great a see, telling him, as Liberatus informs us. (Brev. c. 22.) "There are many kings in the world, but there is only one Pope over the whole world," which words imply a clear confession of the supremacy of the Roman see. Justinian, who had not been sufficiently apprised of the matter, appeared startled at the proceedings, and gave orders that Silverius should be sent back to Rome, and restored to his see, in case he was not convicted of the treasonable correspondence with the Goths. But Belisarius, Vigilius, and Antonia, prevented his restoration, by causing him to be intercepted on the road, and to be conveyed into the little inhospitable island of Palmeruelo, near Tarracina, where the holy Pope died of hard usage, or, as Procopius tells us, was murdered in the year 538. That he eyes of Belisarius were afterwards plucked out, and that he was reduced to beg his bread in the streets of Constantinople, saying, "give a farthing to poor Belisarius, is a story founded on no better authority than that of John Tzetzes, a lying Greek poet in the twelfth century. The truth is, that Belisarius, being recalled into the East, and sent against the Persians and Hunns, was at length accused of having been privy to a conspiracy against Justinian, and lost his estates and honours, as Theophanes and Cedrenus testify; but the same authors add, that he recovered them again, and died in peace.

Vigilius, from an ambitious intruder and mercenary schismatic, became afterwards a lawful Pope, by the ratification and consent of the Roman Church; and, having renounced the errors and

commerce of the Acephali, he suffered much for his stedfast adherence to the orthodox faith. He died in the year 555. Upon his demise Pelagius I. was raised to the pontificate, which he held near five years. John III., surnamed *Catelinus*, was elected in the year 560, and governed the church near thirteen years. Benedict I., surnamed *Bonosus*, was chosen in the year 574, and died in 578. His successor Pelagius II., sat in the chair of St. Peter upwards of eleven years, and died in the beginning of the great pestilence in January, 590.

St. Gregory, surnamed *the Great*, one of the four principal doctors of the Latin Church, was raised to the pontificate by the unanimous voice of the clergy, senate, and Roman people, and consecrated on the 3d of September, in the year 590, though he had opposed his election with all his power, and concealed himself in the woods and caverns, till he was discovered, as Paul the deacon tells us, by a pillar of light appearing over the place where he lay disguised. At the age of 35 years he took the monastic habit, and built and endowed the famous monastery of St. Andrew, on the hill Scarus, with six other monasteries in Sicily. It is incredible how much he wrote and laboured during the thirteen years, six months, and ten days, that he sat in the chair of St. Peter; what great things he achieved for the glory of God, the good of the church, the reformation of manners, the edification of the faithful, the relief of the poor, the comfort of the afflicted, the establishment of ecclesiastical discipline, and the advancement of piety and religion; especially if we consider the austerity of his life, his assiduity in prayer and holy contemplation, and his continual bad state of health and frequent sicknesses. In the beginning of his pontificate he instituted the great Litanies, in order to avert an epidemical disorder that attacked the people of Rome after a great inundation of the Tyber. He took occasion from this calamity to exhort them to repentance. Having made a pathetic sermon on that subject, he appointed a solemn procession in seven companies, with a priest at the head of each, who were to march from different churches, and all to meet in that of St. Mary Major, singing *Kyrie Eleison* as they went along the streets, until such time as the distemper ceased. The Litanies that are celebrated on the Rogation days were instituted by St. Mammertus, as has been already observed, and were afterwards extended to the universal church, by Leo III., in the eighth century. St. Gregory's zeal for the glory of God, and the angelical function of paying him the constant tribute of praise in the church, moved him to reform the church music. He also revised and reformed the Ritual and Sacramentary, or ancient written order of the Mass, and made some accidental alterations and improvements in certain collects or prayers, the essential parts being always the same. Pope Gelasius had thus augmented and revised the liturgy in the year

490, and the conformity between the present church office and this liturgy, as well as all the other ancient liturgic writings, mentioned in the apostolic constitutions, and in the works of St. Ignatius, St. Justin, St. Cyril of Jerusalem, St. Innocent, Celestine, Leo, &c., appears so evidently from the Sacramentary, Antiphonarium, and Responsorium of St. Gregory, that the four Magdeburgians, or Centuriators, acknowledge that the fathers of the second and third century taught the doctrine of the Mass.—St. Gregory, (Hom. 8,) testifies that he said Mass thrice, on Christmas-day; and, (1, 4, dial. c, 55.) he relates, that he ordered Mass to be daily offered for the soul of Justus, one of his monks, during thirty days, and that after the Mass of the thirtieth day, he was released from the torments in which he had been. From this fact of St. Gregory, a trental of masses for a soul departed are usually called *the Gregorian Masses*. The benedictine edition of this holy doctor's works, in four volumes, folio, is the most accurate. His four books of dialogues, forty homilies on the Gospels, fourteen books of letters, and thirty-five books of moral comments upon Job, are very interesting compilations of the main principles of morality. His incomparable book *On the Pastoral Care* contains excellent instructions on the dangers, duties, and obligations of all pastors of souls, who are exhorted and commanded by the councils frequently to read it, and in it, as in a looking glass, to behold themselves. He preached his exposition of Ezechiel in twenty-two homilies, at the time that Rome was besieged, in the year 592. He subscribed himself in all his letters Servant of the Servants of God. He was always a zealous assertor of the celibacy of the clergy, and extended his pastoral solicitude over all churches, frequently observing, that the care of the churches of the whole world was entrusted to St. Peter, and to his successors in the see of Rome. (1. 3, ep. 39.) He declared that he received the four general counsels as the four Gospels. The state of Christendom was at that time miserably distracted, and stood in need of such a pastor as St. Gregory, whose extraordinary sanctity, abilities, and zeal, rendered him equal to every great enterprise. The Eastern churches were divided and shattered by the heretical factions of the Nestorians, and the numerous spawn of the Eutychians, all which he repressed. The West was harassed by barbarians. A great part of Italy was become a prey to the Lombards, so called from their having long beards. They were originally a barbarous and idolatrous nation, from Scandinavia and Pomerania, that broke into the North of Italy about the middle of the sixth century. They gradually extended their dominions under their King, Alboinus, and made themselves masters of the grand city of Milan in the year 568. In process of time they became so powerful that they besieged Rome itself; but St. Gregory engaged them, by entreaties, to retire into their own territories, and by his

zeal brought over their kings, Agiluph, to the Catholic faith. The Lombard laws authorized duels, but only with a buckler and clubs: *cum fustibus et clypeo.* This execrable practice, of barbarous extraction, became more pernicious when more dangerous weapons were used, and it was usurped by private authority, though it is in itself the basest, as well as the most horrible and unnatural crime, unknown to the Jews, Greeks, and Romans, and to all civilized nations, most renowned for true valour. Yet, alas! since the challenge sent by Francis I. of France to the Emperor Charles V. whom he could no longer face with an army, as Spelman observes, duelling has been able, by maxims equally shocking to reason and religion, to pass for a test of courage and a point of honour, by a false prostitution of those names. True fortitude incites and enables a man to bear all manner of affronts, and to undergo all humiliations, dangers, hardships, and torments for the sake of virtue and duty. What is more contrary to this heroic disposition, what can be imagined more dastardly than not to be able so much as to look humiliation in the face, or to put up with a petty affront? What more inconsistent with the character of a Christian, than to trample upon the favourite commandment of Christ, and offend against all laws, divine and human, rather than brook an injury, or bear a trifling offence with patience and constancy? To forgive injuries, and to suffer with humility for Christ, is the distinguishing mark of his followers, and the very soul of the Divine Law. Nay, it is a glorious victory gained over ourselves, by which we vanquish our passions, and improve in our souls the habits of those divine virtues in which consist the spirit of Christ, and the resemblance we are commanded to bear to him.

But to return to St. Gregory, he reformed many grievous abuses in Gaul whence he banished Simony, which had greatly infected that church. It is to his zeal that the flourishing kingdom of the Anglos, who were originally a Saxon people that invaded the south part of great Britain, and gave it their name, owes its conversion. Christianity had, indeed, been introduced into England in the second century, in the reign of King Lucius, but it was driven about two hundred years after into the mountains of Wales, by the Saxon Pagans, until St. Austin and his colleagues, St. Laurence, St. Mellitus, &c. were sent from Rome, by Pope Gregory the Great, to re-establish the faith and law of Jesus Christ in that island, by their preaching and miracles, about five hundred years before the Norman Conquest. It was then they converted the English nation from Saxon Paganism, and baptized the kings Ethelbert and Sebert, with a great number of their subjects. Historians relate, that St. Austin entered the kingdom of Kent with forty companions, preceded by the Cross, and baptized no less than ten thousand persons at Canterbury on Christmas-day.

It was about the middle of this century, in the year 553, that the fifth General Council was celebrated at Constantinople. It consisted of one hundred and fifty-five bishops, who condemned certain writings in favour of Nestorianism, called "The three Chapters;" together with the errors of Origen and his followers.

St. Fulgentius, bishop of Ruspa, in the district of Tunis, was one of the principal ecclesiastical writers who flourished in this century. He was born at Carthage, about thirty years after the Barbarians had dismembered Africa from the Roman Empire. In the twenty-second year of his age he embraced a monastic life, on having read a sermon of St. Augustine on the vanity of the world, and the short duration of human life.

When Theodoric, king of Italy, made his first entry into Rome, towards the latter part of the year 500, Fulgentius, who came to offer up his prayers at the tomb of the Apostles, seeing him seated on an exalted throne, adorned with pompous state, surrounded by the senate and his courtiers, with all the grandeur of the city displayed in the greatest magnificence, cried out and said, "Ah, how beautiful must the heavenly Jerusalem be, if earthly Rome be so glorious! What honour, glory, and joy will God bestow on the saints in heaven, since here in this perishable life he clothes with such splendour, the lovers and admirers of vanity." In a short time after, having returned home, he built a spacious monastery in Byzacena, out of which he was forcibly taken, and consecrated bishop in the year 508. Whilst he was zealously discharging his episcopal duties, orders were issued by King Trasamund for his banishment into Sardinia, with sixty other orthodox bishops. He wrote an ample confutation of Arianism, under the title of his "Three Books to King Trasamund;" with another book, entitled "An answer to Ten Objections." His talents for preaching were singular. His sermons and homilies are usually short, but very pathetic: we have near an hundred still extant that bear his name. His letters are remarkably pious and instructive. His other works are chiefly polemical against the Arians, Pelagians, and Nestorians. After the death of Trasamund he returned to his flock, and was received with the greatest demonstrations of joy. He always proposed to himself St. Augustine for a model, and, as a true disciple, he imitated him in his conduct, faithfully expounding his doctrine and imbibing his spirit. In his book "On Faith to Peter," he explains the chief mysteries of faith, especially the Trinity, Incarnation, sacrifice of the Altar, absolute necessity of the true Faith, sincere Repentance, and of living in the pale of the true Church. Many other illustrious saints and apostolic men flourished in this age, particularly St. Ennodius, the learned bishop of Pavia; St. Gregory, bishop of Tours, eminent both for his piety and voluminous writings; St. Leander, bishop of Seville; St. Maxentius, abbot of Poitou; St. Aurelias, archbishop of Arles; St. Benedict,

patriarch of the Western monks; St. Germanus, bishop of Paris; St. Eulogius, patriarch of Constantinople; St. John, distinguished by the appellation of *Climacus*, from his excellent book, entitled, "Climax, or the Ladder to Perfection;" St. Simon Stylites the younger, whose sanctity God was pleased to manifest by a great number of miracles, to many of which Evagrius Scholasticus, the historian, declares he was an eye-witness; St Eugenius, the renowned bishop of Carthage; St. Sabbas, abbot; St. Gildas; St. Dacius, bishop of Milan; St. Aritus, bishop of Vienna, in Gaul; St. Severinus, abbot of Agaunum; St. Anastasius, patriarch of Antioch, and a prelate of singular learning and piety, who vigorously opposed the heresy of the *Incorrupticolæ*, which the Emperor Justinian maintained in his dotage, declaring by an edict, that Christ's body, during his mortal state, was never liable to any alteration, or even natural passion, such as hunger, thirst, or pain. Anastasius wrote upon that subject with propriety, elegance, and choice of sentiments. Theodorus of Heraclea, Venantius, Fortunatus, Leontius, Prasilius, Cilix, Facundus, Primasius, and Aphœmius of Antioch, were in high reputation in this age. Dionysius Exiguus, an abbot in Rome, is also highly commended for his learning and piety, by Cassiodorus, his contemporary. In his *Paschal Cycle* he first began to date the year from the birth of Christ, which epoch, called the Christian Æra, was every where introduced, soon after the extinction of the Consulates, from which the dates had been usually taken before.

Venerable Bede informs us, that in the year 565, Bridius, the powerful king of the northern Picts, was converted from idolatry to the faith of Christ, by the preaching, virtues, and miracles of St. Columb, one of the greatest patriarchs of the monastic order in Ireland. This illustrious saint was surnamed Columbkille, from the great number of monastic cells, called kills, which he had founded in Ireland, before he passed with his disciples from his native country into Scotland, and became the apostle of the northern Britons and Highlanders.

Ireland, which had been converted by St. Patrick in the fifth century from Heathenism to Christianity, abounded through the three succeeding ages with so many saints, eminent both for their piety and learning, that it was styled *The Island of Saints.*— Camden testifies that the English Saxons flocked then to Ireland, as to the mart of sacred literature: which was owing to the labours and apostolic lives of the native ecclesiastics, who were never known to abuse the great immunities and secular endowments conferred on them by the Irish princes. The learned Prideaux says, Ireland was celebrated for three hundred years after its conversion, as the emporium and prime seat of sacred learning in Christendom. It was filled with saints; and the reputation of its schools was so renowned that students resorted to them from Bri-

tain, and many parts of the Continent, for their cultivation, and professors have been invited from hence by foreign princes, to establish seminaries in their dominions. Marianus Scotus says, in his Chronicle, that in the eighth century two Irishmen gave birth to, and laid the foundation of the two first universities in the world, namely, that of Paris and Pavia. From hence several apostolic men have gone with zeal to illuminate and convert Heathens in South and North Britain, in Germany, in the Netherlands, in Burgundy, in France, &c. The fervour with which the Irish first embraced the faith, did not abate for many ages. They established numerous congregations of religious men, eminent in all virtues. They founded cities in the midst of deserts, which they cleared and cultivated with their own hands. They erected monasteries in all parts of the island, which were so many nurseries of piety, where the Christian youth was instructed in the science of the saints, and in the literature that leads to it. The most numerous and most celebrated of these monasteries was that of Benchor, or Bangor, in the county of Down, founded about the year 550, by St. Congal, under whose direction a great number of fervent servants of God seemed to lead an angelic life in mortal flesh, employed in tillage or other manual labours, at the hours that could be spared from the duties of prayer, heavenly contemplation, and their sacred studies. It is said, that three thousand monks lived sometimes together in this abbey before it was destroyed by Danish pirates, who massacred here nine hundred of them in one day. The buildings lay in ruins till they were repaired in the twelfth century by the care of St. Malachy, the archbishop of Armagh, who rendered Benchor a flourishing seminary of learning and piety, though not so numerous as it had formerly been. The monastic institute received great lustre from the eminent sanctity and profound learning of St. Gallus, and St. Columban, the disciple of St. Congal.

St. Gallus was born soon after the middle of the sixth century, and educated in the great monastery of Benchor. By his preaching, example, and miracles, he converted a great number of idolators near the Lake of Constance, and is justly regarded as the apostle of that territory. Mabillon places his death on the 10th of October, 646.

St. Columban was a native of Leinster, one of the four provinces of Ireland. He passed into Britain, and thence into Gaul, with twelve other monks, about the year 585. He preached with wonderful success in all places through which he travelled, and the sanctity of his life added great weight to his instructions. His reputation reached the court of Burgundy, under whose protection he erected different monasteries in Lorrain. Going afterwards, with some of his disciples, into Switzerland, he preached the gospel to the infidels near the lakes of Zurich and Constance. Thence

he passed into Italy, where meeting a kind reception from Agiluph, king of the Lombards, he built the famous monastery of Bobio, in a desert amidst the Appenine mountains. The affair of *The Three Chapters*, (writings which were condemned in the East by the fifth council at Constantinople, and by Pope Vigilius, as favouring Nestorianism,) made at that time a great noise in Italy. Several among the Lombards harboured mistaken prejudices in favour of *The Three Chapters*, and erroneously imagined that by their condemnation the Council of Chalcedon was condemned.—These and many other mistakes, about the transactions of the Orientals, and concerning facts that passed at so great a distance, might happen very easily, as the greatest part of the Westerns, for want of commerce, and through their ignorance of the Greek tongue, were strangers to the affairs of the East, except what they learned by vague and often false reports. St. Columban coming into Lombardy, and being there informed about the debate of *The Three Chapters*, wrote a strong letter to Pope Boniface IV., in defence of them, at the solicitation of King Agiluph and Queen Theodolinda, his patrons, and persons of singular zeal and piety. From this letter it is evident, as Dr. Cave observes, that St. Columban was not rightly informed in the affair of *The Three Chapters*, and that he never joined the schismatics in Istria, but continued always inviolably attached to the communion of the Roman See. Rivet shows, from this very letter, that he then conformed to the Nicene Decree concerning the celebration of Easter, though he had applied twice to St. Gregory for leave to observe the custom he had learned in Ireland. Sixteen discourses, which he had made to his monks, are published in *The Library of the Fathers*. Speaking therein of the contempt of the world, he cries out, "O transitory life, how many hast thou deceived, seduced, and blinded? If I consider the rapidity of thy flight, thou seemest nothing; thy existence is little more than a shadow! They who set their hearts on thee know thee not; they only understand thee who despise thy enjoyments. When thou showest thyself, thou art again withdrawn, as if thou wert no more than a phantom. What art thou but a swift course on a road, passing as a bird on the wing; uncertain as a cloud, frail as a vapour, vanishing as a shadow." Among the works of St Columban, nothing is so much admired as his "Rule," which is full of wisdom, affective piety, and spiritual unction. He died on the 21st of November, 615.

St. Coemgen, *alias* Kevin, was born in 498. He founded the famous abbey of Glendaloch, in the county of Wicklow, about twenty-three miles from Dublin. Being raised to the episcopal dignity, he erected a cathedral church near the church of the abbey, which was situated about the middle of a long valley, surrounded with very high mountains, from whence the water falls

over several craggy rocks and feeds two lakes or rivers that run through the lower part of the valley below, hence it took the name of Glendaloch, which signifies the Glen or Valley of the two Lakes. The walls of seven or eight buildings, now called the Seven Churches, are still standing to this day, with the ruins of St. Kevin's cell, and many other curious pieces of ancient architecture. St. Kevin died on the 3d of June, 618, in the 120th year of his age. The episcopal see of Glendaloch was united to the diocese of Dublin in 1214.

St. Fintan, abbot, St. Kenny, St. Colman, St. Cataldus, regent of the great school of Lismore, and afterwards bishop of Tarentum, in Italy, with many other illustrious Irish saints, adorned the church about this time with the splendour of their eminent virtues and learning. Thus God was pleased to kindle new lights in the extremity of the West, at a period when the Roman Empire was torn to pieces, and when an inundation of pagan nations seized on the greater part of Europe. In that state Providence, ever watchful over the church, erected an asylum in this remote island for its repose and extension. Ireland, however, in the ninth century, began to feel the grievances which followed the invasion of the sanctuary in other countries. It was infested in its turn by successive swarms of Heathen barbarians, who, under the general name of Normans, ravaged at the same time the maritime districts of France, England, and Scotland, and nothing sacred escaped their depredations, wherever their power prevailed. They massacred the ecclesiastics, demolished the monasteries, laid waste the seats of learning, and committed their libraries to the flames. In these times of confusion the civil power was weakened, the national assemblies seldom convened, a great relaxation of piety and morals gradually took place, and factions among the governors of provinces ended in the dissolution of the Irish monarchy.

CHAPTER XX.

THE DEMOLITION OF OLD PAGAN ROME, AND THE RISE OF NEW CHRISTIAN ROME FROM ITS ASHES.

The Roman Empire, like all other human structures, was built upon a perishable foundation: it had its rise and its decline. In its first ages it supported itself with wisdom and moderation, until it reached the maturity of perfection, and extended its dominion most amazingly; but in the latter part of its period, its constitution being grown old, it tended to a decay from its own infirmities and disorders. The prophet Daniel had long before its existence described its nature. He compares it first to iron, (c. 2. v. 20, &c.) for as iron is the strongest of metals, so the Roman state was to perform greater achievements than any other of the preceding em-

pires, and was to subdue them all. Then he compares it to iron mixed with clay, which mixture exhibits its subsequent decline—clay denoting weakness and want of solidity. During the time of its consuls and first emperors, it lorded over the world, but its monarchy dropped afterwards into pieces, and mouldered away in the hands of Northern invaders. The military grew licentious; the patricians effeminate; the plebeians mutinous; the emperors became debauched, dissipated, and cruel persecutors of the Christian religion. The whole earth was ransacked to supply their extravagance, intemperance, and profusion, and to furnish their tables with the most delicious and expensive dainties. Seneca tells us, that Caius Caligula once spent for a supper one hundred and fifty thousand crowns. Suetonius informs us, that Vitellius would feast himself three or four times a day, spending ten thousand crowns at each meal. He had at his table dishes made up of the brains of pheasants and peacocks, others of the tongues and livers of rare birds, others of the milts of some particular fish brought from distant regions. Nero, in particular, had an extravagant passion to rebuild Rome in a more sumptuous manner, and extend it as far as Ostia to the sea. Suetonius, Dion Cassius, Tillemont, Crevier, and other judicious writers charge him with being the author of the dreadful conflagration that happened in the year 64, and raged for nine days with such violence that out of the fourteen regions or quarters into which Rome was then divided, three were entirely laid in ashes, seven were miserably defaced, and only four entirely escaped the disaster. All the buildings being burnt and thrown down from the great Circus at the foot of Mount Palatine, to the farther end of the Esquiliæ, the cruel tyrant gained the space he wanted to enlarge his own palace. Accordingly, he rebuilt a palace of immense extent, and adorned it all over with gold, mother of pearl, precious stones, and whatever the world afforded that was rich and curious, so that it was called the Golden Palace of Nero. Tertullian observes, that it redounded to the honour of the Christian religion, that Nero, the most avowed enemy to all virtue, was the first Roman Emperor who declared against it in a bloody manner. To exculpate himself, he charged the Christians with having set fire to Rome, though, as Tacitus testifies, nobody believed them guilty. Tacitus adds, that Nero inflicted the most cruel torments on them, and made a sport of their punishment, diverting the people with chariot races in his own gardens, whilst the innocent victims were devoured by dogs, or besmeared over with pitch and brimstone, were hung on crosses, set in rows, and were burnt alive in the night by way of torches. This horrid scene was only a prelude to the subsequent inhuman edicts and violent persecutions by which this tyrant and many of the succeeding emperors deluged the Roman Empire with Christian blood. They bent their whole power to the supporting of idolatry, and to the suppressing

of the Establishment of Christianity. Rome, the capital of their empire, and proud mistress of the world, was then the principal seat of paganism, and the very centre and bulwark of superstition. It was the greatest enemy of Christ, and the chief instrument of Satan in opposing the progress of the gospel. It had provoked the indignation of heaven, by glutting itself with the innocent blood of the saints and servants of God. It had carried its superstition so far as even to deify its impious emperors, to build temples to their memories, to raise statues, and offer incense to them. It had adopted all the heathenish gods of the countries it had subdued; and lest any unknown god should not receive due worship, it had built a temple dedicated to all the deities of paganism, and called the Pantheon, besides 402 other heathenish temples, which historians relate to have been erected in that city for similar purposes. Old pagan Rome, therefore, became a victim of God's anger, and was justly doomed to drink the full cup of his wrath, even in the most conspicuous manner. He had formerly sent Nabuchodonozor as a scourge to execute his avenging justice against Jerusalem, and Cyrus to destroy Babylon, so, in like manner, he sent the instruments of his wrath, and executors of his justice, to destroy the great imperial city of pagan Rome, which in the Apocalypse of St. John, is styled Babylon, on account of the resemblance between it and ancient Babylon, as to the extent of its walls, and the excess of its haughtiness and cruelty in shedding the blood of the holy martyrs. It is of it we are to understand the following passage, (*Apoc.* c. 17,) "Depart, my people, from Babylon," that is, from pagan Rome, which God was delivering up to plunder, in punishment of its idolatry and other crying sins. In the year 410, Alaric took Rome, plundered it for three days, and burned it, verifying the prophecy of Daniel, (c. 7, v. 11.) where speaking of the fourth beast, that represented Rome with its empire, he says, "I saw that the beast was slain, and that its body was destroyed, and given to the fire to be burned." The greatest part of the public edifices, magnificent temples and theatres, triumphal arches, Egyptian obelisks, and the so much admired baths, were then destroyed. The august palace of the emperors, with all their rich furniture, shining ornaments, ostentatious pageantry, and pompous trains of equipage were consumed by flames, and buried in their own ashes. The country all round, which was filled with towns and numberless inhabitants whilst Rome maintained her power, was laid waste; the lands of Campania Romana were reduced to a desolate desert; swarms of insects ruined the produce and fruits of the earth; the towns were razed to the ground; the sea overswelled its boundaries, and swallowed up whole multitudes; earthquakes overthrew several places, and destroyed thousands, and many who survived these disasters were brought to such extremities of distress that they had not the neces-

saries of life, and were glad to feed on the most filthy things. The pagans, on seeing Rome and its empire scourged with so many visible judgments, renewed their blasphemies against the Christian religion, and pretended that all the calamities that had fallen on their state were punishments inflicted on them by their gods, for having permitted the growth of Christianity. To answer and refute their slanders, St. Augustine began his great work of "The City of God," which he finished in the year 426. St. Cyprian also wrote a letter to Demetrianus, a magistrate of Carthage, to show that pagan Rome and its empire had drawn down the indignation of the Supreme Ruler of empires, by shedding the innocent blood of the saints, and that the evils that befel their state were real punishments sent from the true God of heaven and earth for their cruel persecutions of the Christians.

The wrath of heaven was not yet appeased, nor was the Divine justice fully satisfied, for in the year 455 Rome was delivered again into the hands of Genseric, king of the Vandals, who plundered it for the space of fourteen days together, and having set fire to it, returned with his army into Africa, carrying off an immense booty. Among other rich spoils he carried away the gold and Corinthian brass with which the capitol was inlaid, and the sacred vessels of the Jewish Temple, which the Emperor Titus had brought from Jerusalem to Rome. Again, in the year 476, Odoacer, having defeated Orestes, and pillaged Pavia, advanced to Rome, extinguished its imperial title and dignity, trampled its authority under foot, and parcelled out, among a set of barbarians, such morsels of the Roman provinces as they relished most.—Odoacer being treacherously murdered in the year 493, Theodoric, king of the Ostrogoths, who settled in Italy, proclaimed himself king of all Italy, and having rebuilt the walls of Rome, fixed his residence at Verona. From that time Italy remained under the power of the Goths, till Belisarius and Narses, two experienced generals in the armies of Justinian the Great, having reduced the Gothic power to a low ebb, subdued a considerable part of their kingdom, and united Rome to the dominions of the Greek Emperors, who governed it by an exarch residing at Ravenna. Thus this unhappy city, which had been the admiration of all nations, and the queen of the world, was struck down from the pinnacle of power, tossed from hand to hand, and became a member of that empire of which she had formerly been the head. However, Totila, being chosen king of the Goths, found means to retrieve the declining state of their affairs, and to re-establish a flourishing kingdom in Italy. The arm of God being still lifted up against old idolatrous Rome, ready to strike another blow, and to pour down a whole torrent of wrath upon her at once, Totila invested this unfortunate city, at the head of a numerous army, in the year 546. He blocked it up so closely that it could receive no

provisions, which occasioned a raging famine. At length by the treachery of the sentinels posted at one of the gates, Totila being admitted in the night, gave up the city to the pillage of his soldiers, who spent several days in plundering the inhabitants.—Shocking were the barbarities committed by them: the walls and fortresses were thrown down: the public monuments were demolished. Rome, in fine, was burnt, buried in its own ashes, and reduced into a solitude. "Totila," says the historian Procopius, (l. 3,) carried away with him all the inhabitants, without leaving one human creature there, and in this condition the city remained desert for above forty days."

Thus was completed the final destruction of ancient Rome.—Thus have been accomplished the predictions of St. John in the Apocalypse, respecting the downfall of the idolatrous empire of Babylon the Great, and of the "Harlot who is said to be clothed with purple and scarlet, with gold and precious stones, and pearls, and to be drunk with the blood of the saints and of the martyrs of Jesus," to denote the purple robes and pompous display of the Roman Emperors, and the abominations of idolatry with which imperial Rome was polluted, and the blood of the Christian martyrs with which she was stained. Thus, in short, has been verified the prophecy of Daniel, (c. 2. v. 34 and 35,) relative to "the stone cut out of the mountain without hands, which struck the statue upon the feet, and broke them to pieces, and became a great mountain, and filled the whole earth;" for it is evident that by this stone is meant Christ our Lord, who overcame the mighty Empire of Rome, and threw down the great Colossus of pagan superstition and fortress of idolatry. He is "The Lion of the tribe of Juda," who crushed the many-headed Hydra of paganism, and overturned the throne which the powers of darkness had occupied so many ages in ancient Rome. He is the founder and protector of his church, and the avenger of the injuries done to her. All other kingdoms are to have an end, but the spiritual kingdom of his church, being a work of divine construction, shall last for ever. All other kingdoms and empires are to give way to it. "All nations, all people, tribes, and tongues shall flock to it from the extremities of the earth, and to the end of the world. The heavy pressures the members of his church laboured under in the reign of the pagan emperors of Rome, served but to purify them like gold in a furnace, and to make her rise up from the fire of persecution more bright and more vigorous. His disciples have always increased in number and strength, the more they were oppressed, as the Jews in Egypt had done under Pharaoh. The very barbarians who have concurred in the subversion of pagan Rome, helped to fill the church of Christ both in the East and West, as if the providence of God, who is master of the human mind, and who can call to the orthodox faith whom he pleases, had permitted their

irruptions into the Roman provinces with a view to effect their happy conversion, as Orosius remarks. In effect, they gradually renounced their superstitious errors, and from pagans became civilized Christians, obedient to the laws of the gospel. From the very ashes of old idolatrous Rome, emerged and rose up like a phœnix, a new Christian Rome, privileged with the dignity of being a holy Christian city, and the head and source of spiritual jurisdiction. She has not, indeed, recovered her former temporal dominion, splendour and riches, but she has extended her spiritual conquests even amidst civil depression, to regions which her arms never subdued, and has derived from the rays of the gospel the splendour of being the centre of unity in divine worship and religion, and the residence of the vicar of Jesus Christ. She has defeated the assaults of Satan, in the very place where he had erected his throne. She has ascended the throne of the persecuting tyrants, trampled upon idolatry, and triumphed over all the false deities of the heathens in their own principal temple, the Pantheon, which was converted into a Christian church, by Boniface IV., and dedicated to the worship of the true God in the year 607. This curious monument of ancient magnificence is still extant. It is a master-piece of architecture; has neither pillar nor window, but one large round aperture in the middle at the top, which lets in the light, and underneath in the middle of the floor an orifice of a sink, covered with a concave brass-plate, bored with many holes to receive the rain that may happen to fall in through the aperture at the top. This amazing edifice is a perfect hemisphere or half globe, its height being almost equal to its breadth. The diameter is 158 feet. The porch is majestic, though somewhat lower than the square where it stands. It is supported by a beautiful colonnade of sixteen grand pillars of Oriental granite, and was formerly covered with gilt bronze. The nitches were likewise decorated with several elegant bronze statues of Augustus, M. Agrippa, Mars, and other pagan deities, which Genseric is said to have carried away with him into Africa.

CHAPTER XXI.

THE CHURCH OF THE SEVENTH CENTURY.

The apostolic see was filled in this age by Sabinian, the immediate successor of St Gregory the Great. Sabinian dying in the seventh year of his pontificate, was succeeded by Boniface III. who sat eight months, twenty three days, and died in the year 607. Upon his demise, Boniface IV. was chosen and sat till the year 615, Deusdedit, a man of eminent sanctity, was raised then to the pontifical chair, which he held till November, 618. After him, Boniface V. was elected, and governed the church almost six years.

He was succeeded by Honorius I., who, after a government of thirteen years, departed this life on the 12th of October, 638.— His successor, Severinus, died on the first of August, 640. John IV. being chosen after him, died in the twenty-first month of his pontificate. Theodorus I. was then placed in the pontifical chair, and held it till the 20th of April, 649. St. Martin succeeded Theodorus in the apostolic see, and, after suffering all kinds of injuries with the most heroic fortitude, died in exile on the 21st of September, 655. St. Eugenius I. was then elected, and filled the pontifical see near two years. His successor, St. Vitalianus, sat upwards of fourteen years. On his demise, in the year 672, Adeodatus was raised to the pontificate, and held it till the 26th of June, 676. His successor, Donus, or Domnus I., died in the year 678. St. Agatho succeeded him, and died in the year 682. St. Leo II. succeeded Agatho, and departed this life in 683.— After a vacancy of almost a year, St. Benedict II. was chosen, and, having governed the church ten months, died on the 7th of May, 685. John V., who succeeded him, died in the beginning of August, 686. He was succeeded by Conan and Sergius I. The former died in the year 687, the latter on the 7th of September, 701. According to the discipline of those times, the aforesaid pontiffs were chosen by the clergy and people of Rome, and as the Christian emperors were the head of the people, their consent was required, which often occasioned long delays, and considerable vacancies in the holy see, till the return of the messengers who were sent to the East, where the emperors resided, to consult them upon the election of a new pontiff.

The peace of the church was greatly disturbed in this age, by the heresy of the Monothelites, which was broached as an expedient whereby to compound with the Eutychians. It had gained admission at the court, and triumphed on the imperial throne. It was chiefly broached and supported by Theodorus, bishop of Pharan in Arabia; Cyrus, bishop of Phasis in Colchis; Sergius, bishop of Constantinople, and his successors, Pyrrhus and Paul. It made great havoc in some of the principal sees of the East, whilst it was powerfully opposed by the whole Latin Church, and by a considerable part of the Greek Church. This heresy was Demi-Eutychianism, and was called Monothelism, because it admitted but one will in Jesus Christ, compounded of the human and divine, which was called *Theandric*, though its abettors received the council of Chalcedon, and acknowledged two natures in Christ, the divine and human. But this was a glaring inconsistency, because the will is the property of the nature, and Christ being God and man at the same time, the divine and human natures must have their respective powers of volition. Moreover, Christ sometimes speaks in the gospel of his human will distinct from the divine, as in his prayer at the time of his agony in the garden. Sergius

had the artifice to impose for a while on Pope Honorius, by a letter full of craft, dissimulation, and falsehood. He persuaded him, by captious expressions, to tolerate a silence on the question of one or two wills in Christ, in order to prevent disturbances and scandal among the ignorant, who might be shocked if the question of two operations was to be agitated. It is however evident, from the most authentic monuments, that Honorius never assented to the error of the Monothelites, but always adhered to the truth, and held with St. Leo and the Catholic Church the doctrine of two wills in Jesus Christ, and that he only denied that there were in Christ, as in us sinners, two wills, contrary and opposite to one another, that of the flesh, and that of the spirit, that is to say, a will of concupiscence, which revolts against the spirit. Honorius was undoubtedly wrong in agreeing for some time to be silent on the article in question, because this indiscreet, ill-timed silence, though not so designed, might be deemed by some a kind of connivance. He should have been more active in extinguishing the error in its first rise, when the sparks appeared; for a rising heresy seeks to carry on its work under ground, without noise, it being a fire which gradually spreads itself under cover. The emperor Heraclius adopted Monothelism, whereby he tarnished the glory he had acquired by his bravery and virtue. He began with commanding silence touching one or two operations in Christ, and afterwards, in the year 639, published an edict called *Ecthesis*, or the exposition, which was drawn up by Sergius, and condemned in a council at Rome by John IV. The imperial edict, published by his grandson, Constantius, in the year 648, and imposing silence in the point controverted, called the *Typus*, or the *Formulary*, was likewise condemned by Pope Theodore, in a council held in the church of St. Peter. The holy Pope, St. Martin, also held a council of 105 bishops, in the Lateran Church, wherein he censured the *Ecthesis* of Heraclius, and the *Typus* of Constantius, and solemnly condemned Sergius, Pyrrhus, and Paul, the ringleaders of the Monothelite sect. The *Ecthesis* was censured because it was entirely favourable to the Monothelites, and the *Formulary* because it imposed silence, and forbad to mention either one or two operations in Christ. "The Lord," said the Lateran Fathers, "hath commanded us to shun evil and do good; but not to reject the good with the evil: we are not to deny at the same time both truth and error." The emperor Constantius was so much exasperated hereat, that he sent Olympius first, and then Calliopas, in quality of an exarch, into Italy, with an order either to cause Martin to be massacred, or sent prisoner into the East. Martin being at length seized at midnight, was carried in a boat down the Tiber to Porto, where he was put on board a vessel to be conveyed to Constantinople. It is almost incredible with what bar-

barity he was treated, being stripped of his sacerdotal pallium; he was chained with an iron collar about his neck, and confined to a dreary dungeon at Chersonesus, where he endured the greatest hardships with heroic patience, until he resigned his soul into the hands of the Lord.

The Monothelite heresy was at length effectually suppressed, and solemnly condemned in the year 680, by the sixth general council, and third of Constantinople, in the reign of the pious emperor Constantine Pogonatus. This council consisted of 166 bishops, or according to the annals of the Greeks, of 289. St. Agatho presided thereat by his legates. With a view of adding a supplement of new canons to those of the fifth and sixth general councils, two hundred and eleven bishops of the Greek church held the council, called *Quinisext*, in a hall in the imperial palace at Constantinople, named *Trullus*, in the year 692, which laid a foundation of certain differences in discipline between the Eastern and Western churches.

The orthodox faith shone in this age with the highest glory and lustre, in the zeal, sufferings, and death of St. Maximus, surnamed, by the Greeks, *Homologetes*, or confessor. He held a public conference with Pyrrhus, the Monothelite, at Carthage, in the year 645, and by force of his arguments obliged him to retract all he had done or taught against the faith, but the dissembler soon relapsed into his errors. The writings of St. Maximus are printed in two volumes in folio, and consist of mystic or allegorical commentaries on the Scripture, of commentaries on the works attributed to St. Denis the Areopagite, of polemic treatises against the Monothelites, excellent ascetic discourses, letters and spiritual maxims, principally on charity. The Monothelites found also a formidable adversary in St. Sophronius, patriarch of Jerusalem, who explained the Catholic faith in an excellent synodal letter, which was confirmed by the sixth general council. His sermons breathe an affecting piety. In a sermon on the exaltation of the cross, he mentions the custom of taking the cross out of its case at mid-lent to be venerated. He deplored the abomination of desolation set up by the Mahometans in the holy place. Before his promotion to the patriarchate, he lived twenty years near Jerusalem, under the direction of John Moschus, the holy hermit, who wrote "The Spiritual Meadow," wherein he gives an account of the edifying examples of virtue which he had seen or heard when he visited the monasteries of Egypt.

St. Anastasius, the Sinaite, flourished likewise in this age, and confuted the errors of the Eutychians and Acephali, by an excellent work, entitled, "Odegus," or the "Guide." He wrote several ascetic works full of piety and devotion. In his discourse on the Synaxis, or Mass, he urges the duties of confession to a priest, respect at Mass, and pardon of injuries, in so pathetic a

manner, that Canisius and Cambesis recommended this piece to the diligent perusal of all preachers.

St. Isidore, archbishop of Seville, to extend to posterity the advantages which his apostolical labours had procured to the church, compiled many useful works, wherein he takes in the whole circle of the sciences, and discovers a most extensive reading, and a general acquaintance with the ancient writers, both sacred and profane. He died in the year 636. The most famous of his works are twenty books of *Etymoligies* or *Origins*, in which he lays down the principles of the different sciences. His three books of *the Sentences*, or on the *summum bonum*, are a summary of theology. In his two books on "The Divine or Ecclesiastical Offices," he explains the canonical hours, ceremonies, feasts and fasts of the church. His monastic rule resembles that of St. Bennet: in it he orders mass to be said for every deceased brother, and on Monday in Whitsun-week for all the faithful departed.

St. Omer, or Audomarus, bishop of Tarvanne in Belgic Gaul; St. Ouen, or Audeon, archbishop of Rouen; St. John the Almoner, patriarch of Alexandria, &c. lived in this age. The other principal fathers, saints, and ecclesiastical writers of this century were St. Ildephonse and St. Julian, archbishops of Toledo; St. Braulio, bishop of Saragossa; St. Rupert, bishop of Saltzbourg, and apostle of the Bavarians and Bohemians; St. Cuthbert, bishop of Lindisfarne; St. Theodorus, of Siceon in Galatia; St. Anastasius I. patriarch of Antioch; St. Aldhelm, bishop of Sherburn; St. Theodard and St. Lambert, bishops of Maestricht; St. Kilian, who, commissioned by Pope Conon, preached the Gospel in Franconia with amazing success; St. Eligius, apostle of the Flemings and Western Saxons; St. Columba who converted the Swedes; St. Rumold, apostle of Mechlin; St. Livin, of Ghent; St. Willibrord, consecrated by Pope Sergius first bishop of Utrecht, in the year 696; St. Swidbert, and many other apostolic and learned men, to whose indefatigable zeal, preaching, and illustrious miracles, Friseland, Brabant, Holland, Guelders, Cleves, and other parts of Lower Germany, are indebted for their Christianity.

Alford and Cressy relate, that it was about the close of this century that the pious virgin, St. Wenefride, suffered martyrdom at Holy Well, in North Wales. The wonderful spring at this place is in itself far more remarkable than the celebrated fountain of Vaucluse, five leagues from Avignon, famous for the retreat of Petrarch the poet, or that of La Source two leagues from Orleans, where Lord Bolingbroke built himself a house, these being no more than subterraneous rivers; but at St. Wenefride's well such vast quantities of water spring continually without intermission or variation, that above twenty-six tons are raised every minute, for if the water be let out, the bason and well, which contain at least 240 tons, are filled in less than ten minutes.

CHAPTER XXII.

THE RISE AND PROGRESS OF MAHOMETANISM.

Whilst the church, brilliant as the rainbow in all its glory, was shooting her rays of brightness on every side through the clouds that surrounded her; whilst the apostolic labours of her pastors and doctors were crowned with the most amazing success in the different nations, which like so many fragments had been torn from the body of the Western empire, the Arabians and Saracens, by their incursions, were spreading alarm through all the East, and carried their insults to the very gates of Constantinople. The Greeks, exhausted by the wars they had supported in the West and in the East against the Persians, were constantly overthrown and defeated by the barbarians, who spread themselves like a torrent over the empire, and overturned every thing that opposed their passage. The emperor Heraclius astonished at their victories, and demanding one day in council what could be the cause, a grave person of the assembly stood up and said, "It is because the Greeks have dishonoured the sanctity of their profession, and no longer retain the doctrine taught by Jesus Christ, and his disciples. They insult and oppress one another, live in enmity and dissensions, and are abandoned to the most infamous usuries and lusts." In reality, the vices and disorders of the Greeks at that period excited such odium, that the very Infidels held them in detestation, if we may give credit to their own most celebrated writers. Their frequent defeats were looked upon by the emperor himself to be a just punishment of their sins, by which they provoked the vengeance of heaven, and drew upon their nation the scourges of Divine Justice. It was in the reign of Heraclius that the sect of Mahomet was suffered to establish itself among the Saracens, who then laid the foundation of an empire equal to that of the Romans. Mahomet, or rather Mahommed, broached his impostures at Mecca, in the 38th year of his age, and the 608th of the Christian Æra, setting himself above Jesus Christ, whom he notwithstanding acknowledged to be a great prophet. Not like the Apostles, who had planted the holy Christian religion by means evidently divine, this famous impostor ushered into the world his pretended revelations and carnal sensual religion by open violence and other means merely natural. He established his sect by letting loose the reins to the passions, and destroying with the sword such as refused to submit to his impious tenets. With the help of a Jew, and a Nestorian Monk, called Sergius, he compiled his Alcoran, or the book of his new religion, which is a monstrous compound of absurdity and nonsense, and a strange medley of Judaism, Christianity, old heresies, and extravagant imaginations, without design or connexion. There are indeed in it some passages that strike with a certain air of grandeur, but the whole is so foolish and

puerile, and so full of repetitions, that one would need much patience to read any part of it even once. He boasted that he had received his abominable doctrine from the angel Gabriel, and attributed to his visits the epileptic fits to which he was subject, saying, but not producing any other proof but his own bare word, that these fits were trances and convulsions, occasioned by the angel's presence, which was more than he was able to bear. He adopted circumcision, and prescribed abstinence from wine, blood and pork, but exploded the incarnation and all distinction of persons in the Deity. On the other hand, he allowed every man to have four wives, and concubines without restriction, reserving to himself the liberty of marrying as often as he pleased, in so much that he is said to have had at least fifteen wives, and ten of them together. His doctrine meeting with opposition at Mecca, he was compelled to fly to Medina in the year 622, and it was from this flight that the *Hegira* of the Arabs, that is, the æra and epoch from which the Mahometans date their years, commenced. In the year 628, Mahomet was declared chief in religious and civil matters, with the title of *Prophet*. His followers were distinguished by the name of *Mussulmen*. The Saracens, so called from *Saraca*, a city of Arabia, embraced his system of religion, attracted by the latitude he allowed them to indulge their sensual desires and carnal pleasures. In the beginning he was joined with a little army of proselytes, chiefly consisting of thieves and fugitive slaves, whom he exhorted to take up arms for religion, and to propagate it by the power of the sword, promising a paradise of all sensual pleasures and delights to those who should die fighting in that cause. He began his conquests at Medina, and from that period the Saracen power advanced with great rapidity, and grew to an amazing height in less than thirty years. At first Mahomet attacked the caravans, that travelled through the country for trade, and meeting with great success he enriched his followers, and enlarged his projects. Actuated by a fanatic rage he possessed himself of the town of Mecca, and carried the sword of destruction from one tribe of people to another, forcing them either to adopt his new religion or to pay him an annual tribute. Hence it is easy to conclude, that ambition, lust and cruelty where the characteristics of Mahomet. Before his death, which happened at Medina, in the year 632, he was master of almost all Arabia. Aboubeker, whose daughter he had married, succeeded him under the title of *Caliph*, or vicar of the prophet. He died after a reign of two years. Omar, his successor, and the second caliph, took Damascus, and after a siege of two years, Jerusalem, Antioch and Alexandria, the reduction of which was followed by the conquest of all Egypt. He built a mosque at Jerusulem, in the place of Solomon's Temple, and because it fell in the night, the Jews told him it would not stand, unless the Cross of Christ, which stood on Mount Calvary, was taken away; which

Omar caused to be done, as Theophanes tells us, page 284. He even blocked up Constantinople with a fleet of eighteen hundred ships, which were destroyed by fire and tempest, three hundred thousand men having perished there with pestilence and hunger. Shortly after the Caliph seized on Tripoli, and almost all Barbary, and extended his conquests all along the coasts, on the Mediterranean sea, to the streights of Gibraltar. In the course of Othman's reign, who succeeded Omar in the year 643, all Persia submitted to the Saracen yoke. They blocked up the whole island of Cyprus, in the year 648, with seventeen hundred ships, and subdued it.—They also reduced the island of Rhodes, and other islands in the Mediterranean, and in the year 668, they brought away from Africa an innumerable multitude of captives, having taken eighty thousand from Syracuse alone. From Africa they passed into Spain, where they made settlements, and were called *Moors*, because they came from Mauritania in Africa. They also made several incursions into France and Italy, and committed the most horrid barbarities, and gave sad specimens of their cruelty, burning the towns, crucifying the principal citizens, massacreing men, women and children, and spreading terror wherever they came. By so many conquests the Saracen empire grew too unwieldy in the hands of one ruler, and therefore his vast dominions were at length divided into several independent dynasties, or principalities. The governors appointed by the Arabian caliph over the different provinces renounced their subjection, set up their own authority, and began to enlarge their respective dominions. Some of them carried their victorious arms into the vast country of Indostan, and reduced a great part of it.—Other princes, or *sultans*, (a word that signifies the king of kings) as they were then called, aided by different tribes of Tartars or Turks, that issued from the Northern countries above the Caspian Sea, made irruptions into the Asiatic provinces of the Greek empire, and having settled in that tract of Asia, now known by the name of Georgia, and Turcomania, made peace with the Saracens, and embraced the Mahometan religion. Upon the death of Aladin, sultan of Iconium, in Lesser Asia, Othman, the Arabian sultan, obtained the sovereignty of this country, and laid the foundation of the vast empire of the Turks, which from his name is called the Ottoman Porte. The empire of the Saracens being thus swallowed up, the succeeding Turkish sultans, inheriting the warlike spirit of Othman their founder, subdued in process of time the greatest part of the provinces of the Eastern empire, and reduced the Greeks to such straits, that nothing seemed left to be conquered but the imperial city of Constantinople. But Tamerlane, the founder of a great empire in Tartary, a generous and valiant prince, to defend the Grecian empire against the encroachments of the Turks, fell upon them, and having defeated them near the banks of the Euphrates, took their sultan Bajazet, and kept him prisoner in an iron cage.

Notwithstanding this check, the Turks afterwards continued their conquests over both the Saracens and the Greeks, till they at length became masters both of Constantinople and Trebisond. Such has been the rise and amazing growth of Mahometanism. It has been permitted through God's inscrutable judgments, to overspread those regions which had enriched the church with the Ignatiuses, the Polycarps, the Basils, the Ephrems, the Chrysostoms, the Augustines, the Cyprians, the Jeromes, and Gregories. Palastine, which after having been for above fourteen hundred years God's chosen inheritance under the Old Law, was sanctified by the presence, labours and sufferings of Christ, gave birth to his church, and was watered with the blood of innumerable glorious martyrs, has thus fallen a prey to the most impious and gross superstition. Greece, so famous in history, once the seminary of learning, the nursery of piety, and the fertile parent of legions of eminent saints, and Egypt, heretofore renowned for eighteen thousand cities, and said to be inhabited by twenty-seven millions of Christians, now alas! groan under the Turkish yoke, and are buried in the darkness of infidelity. So many flourishing churches in the East, planted by the labours of the Apostles, have been abandoned to Barbarians, and treated like the vineyard, mentioned in the 5th c. of Isaiah, which was at length abandoned, and the time of forbearance being expired, was delivered up to be plundered and trodden under foot, like a desert. This indeed, is a dreadful instance of the justice of God, who, for his own wise reasons, sometimes withdraws the gift of faith from one nation to give it to another, and who, when provoked by the crying sins of his people, employs their very enemies as a scourge to punish them. However, in proportion as the light of the Gospel was weakened in the East, by the conquests of the Mahometans, it darted its beams towards the West and the North, and the flambeau of faith, like unto the Sun in the heavens, began immediately to enlighten one country on quitting another. By this economy, which is usually observed in the course of Divine Providence, the church continues always Catholic, as she gains in one place what she loses in another.

CHAPTER XXIII.

THE CHURCH OF THE EIGHTH CENTURY.

Amidst the scandals, schisms, and heresies that assaulted the church at different times, the providence of God never failed to raise up zealous pastors and apostolic men, filled with his Holy Spirit, and qualified to instruct his people, and defend the purity of the orthodox faith. The prophet Isaiah foretold this constant, and perpetual succession of pastors and teachers in the Church of Christ, when he said: "Upon thy walls, O Jerusalem, I have appoin ed watchmen, all the day and all the night, they shall never

hold their peace." The chief pastors of the church in the eighth century were John VI. who filled the pontifical chair from the close of the year 701, till the 9th of January, 705. John VII. who sat near three years, Sisinnius twenty days, Constantine about seven years, St. Gregory II. upwards of fifteen years, St. Gregory III. about ten years, St. Zachary ten years, Stephen II. three days, Stephen III. five years, Paul I. ten years, Stephen IV. about four years, Adrian I. renowned for his piety and erudition, about twenty-four years, and Leo III. about twenty years.

The succession of saints and ecclesiastical writers was kept up by St. John Damascene, St. Paulinus of Aquileia, St. Germanus, St. Tarasius, Venerable Bede, St. Lullus, archbishop of Mentz, St. Burkard first bishop of Wurzburgh, in Franconia, St. Hidulphus, archbishop of Triers, St. Kumold, bishop of Dublin, who was crowned with martyrdom at Mechlin in Brabant, in the year 755, St. Hubert, bishop of Leige, St. Boniface, St. Adelbart, St. Lebwin, St. Willibold, St. Marchlem, St. Eoaban, St. Wigbert, St. Werenfrid, St. Walburga, St. Witta, St. Tecla, St. Sola, St. Virgilius, St. Egbert, Alcuin, Theodolphus of Orleans, Elias of Crete, Florus of Laodicea, Fredegardius, Isidorus, Paulus, and several others, who by their eminent sanctity, learning and miracles, served to stem the torrent of barbarism and ferocity, which every where followed the arms of the Saracens.

The conduct of Christ towards his church, which he planted at the price of his blood, cannot be considered attentively, without admiring the adorable counsels of his tender Providence.—This church, so dear to him, and so precious in his eyes, never was, never is, never will be without some persecution, either open or hidden, either general or particular. He formed and spread it from the very beginning under the most severe and dreadful persecutions. He exposed it in every age to frequent violent storms, and seems to delight in always holding, at least some part or other of it, in the fiery crucible. But the days of its severest trials have been those of its most glorious triumphs. Then it shone, above all other periods of time, with the brightest examples of sanctity, and formed in its bosom the most illustrious heroes of all perfect virtue. There is not an article of her faith but has been attacked by the false reasoning of unbelievers, and the experience of past ages shews, that some Christian emperors have been no less inimical to her than the Pagan emperors of Rome, and that the persecutions which sprung from heresies were never more violent than after the ten general persecutions had ceased. The divinity of Jesus Christ, the incarnation, his grace, his sacraments, in fine all the dogmas of faith have become from time to time the subject of different heretical errors, and have given occasion to fatal divisions and altercations. But these heretical errors could never prevail, though they were supported by a Constantius, a Valens, &c. who had no

more power to alter or corrupt the faith, than Nero and Dioclesian had to hinder it from being established. The church which saw so many heresies rise, saw them all vanish out of sight, one after the other, and can point out their authors and first cause, the time and place of their origin, with their progress and downfall. She has always been extremely watchful and attentive to discover the tares that grew up among the wheat, and zealous in opposing the growth of every heresy, however obscure or speculative, at its first appearance. The errors of Tertullian, Origen, Lactantius, Arnobius Cassian, and of the holy bishop St. Cyprian, could not escape her watchful eye, notwithstanding the reputation of their wit and learning, and the high esteem their orthodox writings are justly held in by all men of letters. All this could not save their errors from being combated and condemned. So careful is the church of every age to adhere closely to the purity of the primitive faith, and to hand it down to posterity precisely as she received it from the Apostles, without overlooking the smallest innovation, or suffering the slightest deviation from it. It is evident from the genuine histories of her councils, and from the writings of the holy Fathers, that she always laid it down as an invariable rule and principle, not to depart one single iota from the ancient faith, but to adhere firmly to the doctrine received from the preceding generation, and to convey it pure and undefiled to the succeeding generation, without any, even the least addition or diminution. By this means, it becomes impossible that her faith should ever be altered or corrupted. Her discipline may, indeed, vary, according to the circumstances of time and place, but her doctrine of faith is always the same, and will always be the same to the end of the world: for if the church of the second century, for example, believed nothing as revealed truths, but what she received from Christ and his Apostles in the first century, it is manifest that the faith of the first and second century was perfectly the same. And if the church of the second century delivered the same entire and uncorrupted to the church of the third century, then the faith of the third century, must infallibly be the same with the faith of the two preceding centuries, and the same must necessarily be the case with every succeeding century to the present, and will be throughout all ages.—Moreover, the promised assistance of the Holy Ghost to teach the church all truth, and to abide with her for ever, puts this matter beyond the possibility of any doubt, for he guides the great body of the pastors of his church into his truth through all ages, not indeed by continual successive inspirations, but by directing and assisting them by his all wise and all powerful protection, in discharging the office of teaching all nations, without any danger of leading them astray. Hence it is, that the church cannot be deceived in any point of faith, for though individuals, whereof she is composed, are fallible, and liable to errors, yet the whole body

of the church is infallible, this infallibility not being grounded on the holiness, wit or learning of fallible men, nor depending on the personal merits, or natural qualifications of any assembly of men, but being derived from the assurance of God's unerring word, and owing to the sacred influences and infallible direction of the Holy Ghost.

The church being thus placed under the protection of heaven, and the guidance of the Holy Ghost, had already weathered out many violent storms, and triumphed over several formidable heresies, which had taken their rise in the East. Another dreadful storm was raised against her in the eighth century, by the Iconoclasts, or Image-breakers, who made their appearance in the year 726. The heresy of these fanatics was the more dangerous, as it had the Emperor Leo the Isaurian for its author, and was warmly supported by his son and successor Constantine Copronymus, and by his grandson Leo, surnamed Chazarus. The Isaurian, though ignorant of the elements of the Christian doctrine, had the vanity to commence reformer of religion, and became chieftain of this new sect. By an imperial edict which he published, he ordered the sacred images and pictures of Christ, of the Blessed Virgin, and of the saints, to be taken out of the churches, and to be broken and burnt in the public streets of Constantinople, to the great scandal of the faithful, who murmured and complained loudly, on seeing Christ and his saints thus dishonoured in effigy. The statues of the emperor were, on this occasion, overthrown in several places, and when he complained that his person was thereby affronted, he was reproached with offering a similar affront to Jesus Christ and his saints, and told that by his own confession the indignity offered to the images, reflected upon the original.

But the emperor being infatuated by certain Jews, who had gained an ascendant over him, by pretended astrological predictions, endeavoured to establish his heresy by bloodshed and violence. Deaf to the remonstrances, tears, and entreaties of the orthodox bishops of the East, and of Gregory II., the tyrant sent orders to several of his officers to kill the holy Pope, though he strenuously maintained the people of Italy in their allegiance to their prince, and pacified the mutineers in the West, as Anastasius assures us, whilst he signalized his zeal in opposing every innovation in the faith, and in settling a reformation in manners, during the fifteen years, eight months, and twenty-three days, that he held the pontificate. Constantine Copronymus carried on for twenty years the sacrilegious war which his father, Leo, had begun against holy images. In the year 754, he caused a pretended council of 338 Iconoclast bishops to meet at Constantinople, and to condemn the use of holy images, as a remnant of idolatry. In all parts of the empire he persecuted the Catholics, to compel

them to subscribe to his decree, and those who refused to consent to his impiety, were treated with the utmost severity. The eyes of several were pulled out, their noses were cut off, they were cruelly scourged, beheaded, or cast into the sea. Copronymus levelled his malice chiefly against the monks, and sent a body of armed men to burn down the famous monastery of Mount S. Auxentius, near Chalcedon, to the very foundation, and to disperse all the monks, because they would not come into his measures. In particular, he persecuted St. Stephen the abbot, and employed several stratagems to draw him into a snare, knowing that the reputation of his sanctity and miracles multiplied the defenders of holy images.

But all his efforts to shake the saint's constancy proving ineffectual, St. Stephen was taken into custody, loaded with irons, and presented for examination before the emperor, who asked him, whether he believed that men trampled on Christ, by trampling on his image? "God forbid," replied St. Stephen. Then taking a piece of the emperor's coin in his hand, he asked what treatment he should deserve who should stamp upon that image of the emperor? The assembly crying out, that he should be severely punished. "Is it then," said the saint, "so great a crime to insult the image of the emperor of the earth, and none to cast into the fire the image of the King of heaven?" The emperor confounded, and transported with rage, commanded that he should be beheaded, but recalled the sentence before Stephen reached the place of execution, resolving to reserve him for a more cruel death. After some deliberation, he sent an order, that he should be scourged to death in prison, but the executioners leaving the work imperfect, the holy martyr was shortly after dragged through the streets, with his feet tied with cords, and his brains were dashed out with staves and clubs, as Cedrenus and Theophanes inform us.

Leo IV. who continued the persecution that had been raised by his father and grandfather, dying miserably, in the year 780, after five year's reign, and having left his son Constantine, but ten years old, under the guardianship of the empress Irene, his wife, a stop was put by her to the persecution of the Catholics. Irene was always privately a Catholic, though an artful ambitious woman, and she so managed the nobility in her favour as to get the regency and the whole government of the state into her hands. Having dethroned her son Constantine, she caused his eyes to be plucked out with such violence, that he died of his wounds in 797. Irene reigned five years alone, after which she at length met with the deserved reward of her ambition and cruelty; for in the year 802, she was deposed by Nicephorus her chief treasurer, and banished into a monastery in the Isle of Lesbos, where she died in close confinement in 803. Nicephorus assumed the imperial diadem on the last day of October, 802. He was one of the

most treacherous and perfidious of men, dissimulation being his chief talent, and it was accompanied with the basest cruelty against all whom he suspected to be his enemies, as Theophanes tells us. He was a fast friend to the Manichees, or Paulicians, and was fond of their oracles and superstitions to a degree of phrenzy. He grievously oppressed the Catholic bishops and monasteries, and when remonstrances were made to him, his answer was, "My heart is hardened; never expect any thing but what you see from Nicephorus!" When he was setting out in May, 811, to invade Bulgaria, St. Theodorus the Studite reproved him for his impiety, exhorted him to repent, and foretold that he never would return from that expedition. But regardless of the salutary council given him, he entered Bulgaria with a superior force, and refused all terms which Crummius, king of the Bulgarians, offered him. The barbarian being driven to despair, came upon him by surprise, attacked and slew him in his tent on the 25th of July, 811, and caused a drinking cup to be made of the emperor's head, to be used on solemn festivals, according to the custom of the ancient Scythians. The flower of the Christian army perished in this battle. Great numbers were made prisoners, and many of these were tortured, hanged, beheaded, or shot to death with arrows, rather than consent to renounce their faith, as the Pagan Bulgarians required.

Whilst the Iconoclasts were disturbing the peace of the church, Paul, patriarch of Constantinople, the third of that name, being touched with remorse for his condescension in some respects to the then reigning heresy, quitted the patriarchial see in order to end his days in a monastery, and repair the scandal he had given. St. Tarasius was therefore chosen patriarch by the unanimous consent of the court, the clergy, and the people. Finding it in vain to oppose his election, he was solemnly consecrated on Christmas Day. He declared, however, that he could not in conscience accept of the government of a see which had been cut off from the Catholic communion, but on condition that a general council should be called to compose the disputes which divided the faithful at that time, in relation to holy images. This being agreed to, St. Terasius wrote to Pope Adrian on the subject of a general council, begging that he would either come in person, or send his legates for this purpose to Constantinople. In consequence hereof the seventh general council was opened, on the first day of August, in the Church of the Apostles, at Constantinople, in the year 786, but being disturbed by the violence and tumults of the Iconoclasts, it met again the year following, in the famous Church of St. Sophia, at Nise. It consisted of 350 bishops, besides many learned abbots, and other holy priests and confessors, who condemned the sham council held under Copronymus, as wanting all the conditions necessary to a general council, and extinguished the sangui-

nary heresy of the Iconoclasts, until it was revived in the sixteenth century.

The fathers thus assembled refuted all their objections as to every article. They produced the testimonies of the Scriptures, and the constant tradition of the church in all ages, in favour of the relative honour due to holy images. They declared, that images ought to be set up in churches, as well as crosses, because the oftner people behold holy images or pictures, the oftner they are excited to the remembrance of what they represent; that those images are to be honoured, but not with the worship called *Latria*, which can only be given to God; that the honour paid to images passes to the archetypes, or things represented, and he who reveres the image, reveres the person it represents. This is what the faithful are taught in the first rudiments of their catechism, and it was to inculcate the same doctrine that, as Mr. Weever, a learned Protestant writer, in his discourse on "Funeral Monuments," p. 117, testifies, these Latin verses were formerly written under the pictures of Christ in all abbey churches in England, before the dissolution:

"Effigiem Christi dum transis, semper honora.
Non tamen effigiem, sed quem designat, adora.
Nam deus est quem imago docet, sed non Deus ipsa:
Hunc videas, et mente colas quod cernis in illa."

That is, in English, "Honour the image of Christ, whilst thou passest by, adoring not the image, but him whom it represents."

The Council of Nice declared this to be "the doctrine of the Fathers, and tradition of the Catholic Church," which is the rule that the church follows, when her dogmas of faith are impugned and called in question. She assembles a lawful council, in imitation of the apostles, whose spirit she inherits. She makes no new articles of faith, but only unfolds the truths originally revealed by Jesus Christ, and taught by the apostles and their lawful successors in the ministry. She examines what has been the belief of all ages and of all nations, which are there present in their respective pastors and prelates, and declares more explicitly what was anciently believed by Christians of every age, in relation to the matter in debate.

St. Germanus, patriarch of Constantinople, strenuously defended the faith, with equal zeal, learning, and prudence, first against the Manothelites, and afterwards against the Iconoclasts. In the most degenerate times he kept virtue in countenance and vice in awe. He was seconded herein by that illustrious father of the church, St. John, surnamed, Damascane, from the city of Damascus, where he was born in the decline of the seventh century. He

took up the pen in defence of the faith, and zealously entered the lists against the Iconoclasts, when he saw the church assailed by them. He proved, that the inferior veneration which is paid to the friends and servants of God, is entirely different, and infinitely beneath the supreme adoration due to God alone, and no more inconsistent with it, than the civil honour which the law of nature and the holy scriptures command us to pay to princes and superiors. The dogmatical writings of this great doctor show the extent of his genius still more than his controversial. His most important and celebrated work is "The Exposition of the Orthodox Faith," divided into four books. St. Paulinus of Aquileia wrote three books against the pestilential errors of Elipandus, and preached with great success to the Avares, a barbarous nation of Huns in Pannonia. The famous Alcuin, a monk at York, wrote seven books against Felix of Urgel, and omitted no opportunity of exerting his zeal in defence of the faith. His comments on the Scripture consists in extracts from the ancient Fathers. His moral works breathe a sincere piety; the dogmatic are solid and close. His letters, of which there are upwards of one hundred and eighty-two published, are curious and interesting.

Venerable Bede was "a singular and shining light," in the eight century, as Camden calls him, and, according to Leland, "the brightest ornament of the English nation; most worthy, if any one ever was, of immortal fame." He was ordained priest in the year 702, by St. John of Baverly, bishop of Hexam, and afterwards of York. In King Alfred's version, Bede is styled "Mass priest," because it was his employment to sing every day the conventual mass in the church belonging to his monastery, which consisted of about six hundred monks. His writings are a kind of Encyclopædia, or universal library. All the sciences, and every branch of literature, were handled by him: Natural Philosophy, the philosophical principles of Aristotle, Astronomy, Arithmetic, the Calendar, Grammar, Ecclesiastical History, and the lives of the Saints, though works of piety, make up the bulk of his writings, which have been published in eight tomes. His comments on the Old and New Testament, and his homilies and sermons, prove that meditation on the Word of God, and the writings of the holy fathers, chiefly engrossed his time and attention. He wrote his history of the English Church in the year 731, and died in 762, ninety years old. The famous Alcum is said to have been as cholar of his, and to have composed the following epitaph for him, when his remains were deposited in St. Paul's church at Jarrow, on the banks of the river Tyne·

"Hac sunt in fossa Bedæ venerabilis ossa."

Here lie the bones of venerable Bede."

St. Boniface, who calls Bede "the lamp of the English Church," flourished also in this age, and acquired the title of Apostle of Germany. Burning with zeal for the divine honour, and for the salvation of souls, he bewailed night and day the misfortune of those nations which lay benighted in the shades of infidelity.—Going, therefore, to Rome, in the year 719, he presented himself to Pope Gregory II. and having begged his apostolic blessing, and commission to preach the faith to all the infidel nations of Germany, he was constituted archbishop of Mentz, and laboured with such fervour that he baptized many thousands of idolators, and founded several respectable churches. After converting the Hessians, Thuringians, and Bavarians, he planted the standard of the cross in East Frieseland, where he was crowned with martyrdom in the year 755, with fifty-two priests and deacons, who were assisting him in civilizing and planting the spirit of meekness and Christian piety in that fierce, and then uncivilized nation. St. Corbinian, bishop of Frisengen; St. Willibrord, first bishop of Utrecht, and several other apostolic missionaries, co-operated at this time in the conversion of a great part of Holland and West Frieseland.

St. Virgilius, also a native of Ireland, was distinguished at this period for his devotion, zeal, charity, and sacred learning. He travelled into France, in the reign of King Pepin, and being courteously received by him, he laboured strenuously for the conversion of infidels. St. Boniface wrote a complaint against him to Pope Zachary, alleging, that a certain priest, named Virgilius, taught that there were other men under the earth, another sun and moon, and another world, whereupon Zachary answered, that if he taught such an error, he ought to be deposed. But St. Boniface mistook Virgilius's opinion about the antipodes, as if he had taught that there was another race of men, who descended not from Adam, and were not redeemed by Christ, which would be heresy. However, Zachary did not pronounce any sentence in this case, nor condemn the doctrine of the spherical figure of the earth, as some writers have erroneously imagined; for he ordered in the same letter, that Virgilius should be sent to Rome, that his doctrine might be examined; and he seems to have cleared himself, for we find that he was soon after promoted to the episcopal see of Saltzburg. Many ancient philosophers, indeed, thought the earth flat, not spherical, and believed no antipodes. This was a vulgar error in philosophy, in which faith no way interferes; but it is a mistake to imagine that this was the general opinion of the Christian philosophers, for St. Basil, the two St. Gregories, of Nazianzum and of Nyssa, and St. Athanasius, taught the world to be a sphere, and St. Hilary, Origen, St. Clement, Pope, &c. mention Antipodes, as the learned Philophonus demonstrated before the modern discoveries.—*l.* 3. *c.* 13, *de M. Creat.*

CHAPTER XXIV.

THE CHURCH OF THE NINTH CENTURY.

THE chief pastors of the church of this century, after Leo III., were Stephen V., St. Paschal I., Eugenius II., Valentine, Gregory IV., Sergius II., St. Leo IV., Benedict III., St. Nicholas I., Adrian II., John VIII., Marinus I., Adrian III., Stephen VI., Formosus, Stephen VIII., Romanus, Theodorus II., and John IV. Stephen V. filled the apostolic chair seven months, and died in January, 817. The day after his death St. Paschal was elected. He sat seven years, and died in February, 824. His successor, Eugenius II., governed the church three years, was called the father of the poor, and died in August, 827. Valentine died the same year, on the fortieth day after his election and consecration. Gregory IV. died on the 29th of January, 844. Sergius II. died in the year 847. St. Leo IV. was elected in the same year, and held the pontificate eight years, three months, and some days. He repaired *the Confession*, or burial place of St. Peter, with the altar which stood upon it after the Saracens from Calabria had plundered St. Peter's Church. St. Leo, likewise, enclosed the whole Vatican hill with a wall, and built there a new *Rione*, or quarter of the city, called from him *Leonina*. He also rebuilt, or repaired the walls of Rome, and fortified it with fifteen towers. Being inflamed with a holy zeal, he vigorously exerted his authority for the reformation of manners, and of the discipline of the church, and enforced every duty of the pastoral charge with no less learning than piety. Among other miracles performed by this holy pope, it is recorded, that, by the sign of the cross, he extinguished a great fire in Rome. Upon his demise on the 17th of July, 855, Benedict III. was immediately chosen by the unanimous consent of the people, and consecrated on the first of September, in the same year 855, as is attested by Anastasius, the Bibliothecarian, "the most learned man then living, and the most shining ornament of that age," according to Dr. Cave. Some prejudiced writers have pretended, that the series of the succession between Leo IV., and Benedict III., has been interrupted by the intrusion of a she pope, whom they called *Joan*. But this is an idle tale, and a most notorious forgery fabricated after the death of Martinus Polonus, who in the year 1277 wrote a chronicle, in which this fable has been since inserted. It is wanting in the true manuscript copy of Martinus Polonus, which is kept in the Vatican Library, and in other old manuscript copies, as Allatius, Lambelius, Boerhave, David, Burnet, Caslew, &c. testify. Blondel, a violent Calvinist, has, by an express dissertation, demonstrated the falsity of this ridiculous fable. It was borrowed from a chronicle which Marianus Scotus wrote at Mentz in 1083. and which was also, probably, fal-

sified. Here mention is first made of it, and it was not to be met with in the oldest and best copies deposited in the Imperial Library at Vienna, and the Royal Library at Paris, until it was foisted in a leaf written in a different character. Moreover the very framers and propagators of this tale have sufficiently discredited it in their own narrations, for they do not agree as to the name or country of this pretended woman, some saying that she was born at *Mountes* in England, though no such place was ever heard of, others alleging that she sat two years, five months, and that she had studied at Athens, an university which did not exist then, but had been destroyed many years before. Neither Photius, nor the Greek schismatics, ever objected this to the Latins, for which reasons the learned agree now that this female pope never had an existence upon earth.*

Benedict III., having governed the church till April, 858, was succeeded by St. Nicholas, who held the Pontificate from the year 858 till November 867. His successor Adrian II. held it till the year 872. John VIII., being then chosen, sat till December, 882. Marinus I., called also Agapitus, died in 884. His successor Adrian III. died in 885. Stephen VI. died in the sixth year of his pontificate, in September, 891. Formosus died in 896. Stephen VII. was then raised to the pontifical chair, by the power of Adelbert, Marquis of Tuscany, but after sitting about thirteen months, he was imprisoned, and strangled to death, in the year 897. Romanus was chosen pope the same year, but dying about the fourth month after his election, he was succeeded by Theodorus II., who sat only twenty days. John IX. was then canonically elected, and died in August, 900.

The succession of saints and ecclesiastical writers was kept up in this century. St. Theophanes, abbot, wrote his *Chronographia* in the year 814. St. Nicephorus, successor of St. Tarasius, and archbishop of Constantinople, wrote several tracts against the Iconoclasts, wherein he also most evidently establishes the real presence of the body of Christ in the Eucharist. St. Methodius, patriarch of Constantinople, purged that church of heresy and instituted an annual feast of thanksgiving, called the festival of the *Orthodoxy*. St. Ado, archbishop of Vienna; St. Nicetas, abbot; and St. Benedict, abbot of Anian, lived in this age. St. Adalbert, bishop of Prague, converted great numbers in Poland, planted the faith at Dantzick, and is styled the Apostle of Prussia; St. Prudentius, bishop of Troyes, was one of the most learned prelates of the Galican Church; St. Ludger, bishop of Munster, and apostle of Saxony and Westphalia, converted numbers of Pagans and vicious Christians, founded several monasteries, and built

* For additional matter on this ridiculous fable, read "Ward's Controversy," and "Butler's Reply to Bower."

many churches; St. Eulogius of Cordova, then the capital of the Moors, or Saracens, in Spain, who tolerated the Christian religion there among the Goths, exacting only a certain tribute every new moon—lived also in this age. The writings of St. Eulogius breathe an inflamed zeal and spirit of martyrdom. The chief of them are his history of the martyrs, called the "Mémorial of the Martyrs," and his "Apology" for them against their calumniators. St. Anscarius, archbishop of Hamburgh and Bremen, distinguished himself likewise by his virtue and learning. He preached with great success, first to the Danes; and in the year 830 he planted the faith in Sweden, and in the Northern parts of Germany. St. Cyril, with his brother, St. Methodius, who obtained leave from Pope John VIII. to celebrate the liturgy in the Sclavonic tongue (tom. 9 Conc. Labbé p. 176,) after converting the Sclavonians and Russians, in the year 842, were instrumental to the conversion of Michael, king of the Bulgarians, and of his whole nation, in the year of 865, as Joseph Assemani testifies. They afterwards passed into Moravia, and baptized the king of that country, with a considerable part of his subjects. St. Frederick, bishop of Maestricht; Halitgarius, bishop of Cambray; Amalarius, bishop of Treves; Rabanus Maurus, archbishop of Mentz; Haymo, bishop of Halberstadt; Hincmar, archbishop of Rheims, and a prelate of great learning, whose works are published in two volumes, folio; Walefridus Strabo; Anastasius, the Librarian; Remegius of Auxerre; Jonas of Orleans; Dungaldus; Bertharius; Theodorus Graptus; Agobardus; Paschasius Radbertus, abbot of Corbie; St. Swithin, bishop of Winchester, &c. flourished also in this century. Malmesbury affirms, that a great number of miracles were wrought at the translation of St. Swithen's relics. The learned Lanfrid wrote in the year 980 a history of this translation, and of several miraculous cures wrought through the saint's intercession. The works of Rabanus Maurus are printed in six tomes. Whilst he was abbot of Fulde, he made that monastery the greatest nursery of science in Europe. The long commentaries of Paschasius Radbert on St. Matthew's Gospel, are a learned and useful work, wherein he solidly confutes the errors of Gothescale, the Predestinarian, who blasphemously asserted, that the reprobate were doomed by God to sin and hell, without the power of avoiding either. He also wrote against John Scotus Egrigena, a native of Ireland, and a subtle sophist in the court of Charles the Bald, infamous for many absurd errors in faith and philosophy, particularly against the mystery of the Real Presence. The most famous of the works of Paschasius Radbert is his book "On the Sacrament of the Altar," or on the Body and Blood of Christ in the Eucharist, which he revised afterwards, and dedicated in the year 844 to King Charles the Bald, who had desired to see it.

St. Theodorus Studite distinguished himself likewise in this age

by his sanctity and by his zeal against the Iconoclasts: for Leo the Armenian becoming emperor in the year 813, and being himself an Iconoclast, renewed the war against holy images, and endeavoured both by artifices and open violence to re-establish that heresy. In 814, he studied by crafty suggestions to gain over the holy patriarch Nicephorus to favour his designs. But St. Nicephorus answered him: "We cannot change the ancient traditions; we respect holy images, as we do the cross and the book of the gospels." For it must be observed that the ancient Iconoclasts venerated the book of the gospels, and the figure of the cross, though by an inconsistency usual in error, they condemned the like relative honour with regard to holy images. The saints showed, that far from derogating from the supreme honour of God, we honour him, when, for his sake, we pay a subordinate respect to his angels, saints, prophets and ministers, and when we give a relative inferior honour to sacred vessels, churches, images, and other inanimate things, which belong to his service. But the tyrant being fixed in his errors, sent St. Nicephorus into banishment, and intruded into his see one Theodosius, an impious officer of the court. In vain did the saint, with several holy prelates, entreat the emperor to leave the government of the church to its pastors, and to let the ecclesiastical affairs be discussed by them, as being the competent judges. "My Lord," said St. Theodorus, the Studite, "do not disturb the order of the church. God hath placed in it apostles, prophets, pastors, and teachers. Your majesty he has entrusted with the care of the state; but leave the church to its pastors." "For these eight hundred years past," said Euthymius, bishop of Sardes, "since the coming of Christ, there have been always pictures of him, and he has been honoured in them. Who shall now have the boldness to abolish so ancient a tradition?" Michael the Stammerer, who after the death of Leo the Armenian, ascended the imperial throne on Christmas Day, in the year 820, was engaged in the same heresy, and persecuted St. Nicephorus, who died in his exile, in the monastery of St. Theodorus, being about seventy years old.

The origin of the Greek schism, commenced by the usurper Photius, renders the life of St. Ignatius, the holy patriarch of Constantinople, an interesting part of the history of the church of this century. In the year 858, he was most unjustly banished from his see, and Photius the Eunuch was intruded into the patriarchal chair by Bardus Cæsar, uncle to the young emperor Michael, without even so much as the formality of an election. Photius, secretary to the emperor, and master of the horse, was a prodigy of genius and learning, but his great qualifications were debased by a consummate depravity of soul. He was the most cunning and deceitful of men, and a most daring impostor, always ready to sacrifice every thing to an unbounded ambition

Anastasius relates, that when St. Ignatius was advanced to the patriarchal dignity in the year 846, Photius began to decry his virtues, and disputed that every man had two souls. St. Cyril of Thessalonica reproving him for this error, Photius replied, that he meant not to hurt any one, but to try the abilities and logic of Ignatius. To which wretched excuse St. Cyril answered: "You have thrown your darts into the midst of the crowd, yet pretend no one will be hurt. How great soever the eyes of your wisdom may be, they are blinded by the smoke of avarice and envy. Your passion against Ignatius has deprived you of your sight." The unjustifiable proceedings and errors of Photius being at length notified to, and censured by the apostolic see, he broke out into an open rebellion, and gave rise to the Greek schism, which was founded upon the most frivolous pretences, and notorious slanders imaginable. In short, Photius was condemned by the eighth general council, which was held by an hundred and nine bishops, in the Church of St. Sophia, at Constantinople, in the year 869. The legates of Adrian II. presided hereat, and the schism of Photius was in a great measure extinguished at his death 'till it was revived by Michael Cerularius in the eleventh century. St. Ignatius having, after a long series of severe trials, recovered his dignity, applied himself to his pastoral functions with so much patience, charity, zeal and vigilance, as showed his sanctity and experience were much improved by his sufferings. He died on the 23d of October, 878, being near fourscore years old.

CHAPTER XXV.

THE REVIVAL OF THE WESTERN EMPIRE, &C., BY CHARLES THE GREAT.

THE piety of Charlemagne, or Charles the Great, son of king Pepin, was a subject of great joy to the church in the ninth century. The Western Empire, which had been extinguished in Momylus Augustulus, in the fifth century, was revived in him, and raised up again, though not to its former splendour. In the year 800, on Christmas-day, he was crowned and anointed by Leo III., in St. Peter's Church, emperor of Rome, and of the West. France, Flanders, Germany, a great part of Spain and Hungary, and almost all Italy were subject to him. He waged a tedious war against the Saxons, which terminated in their conversion.—The late king of Prussia, in his elegant memoirs of the House of Brandenburgh, tells us, that the conversion of the country of Brandenburgh was begun by the conquests and zeal of Charlemagne, and completed in 928, under Henry the Fowler, who again subdued that territory, which was originally inhabited by the Sarmatians, the most savage of all the northern idolators, and

such strangers to the elegance of temples, that they adored their false gods under oak trees, and sacrificed prisoners taken from their enemies to their idols.

Charlemagne extended his conquests along the coasts of the German ocean, as far as Denmark. He conquered French Gothia, or Languedoc, quelled the seditious at Rome, and restored Leo III., whom they had treated with the utmost barbarity. He was a zealous protector of the church during his long and prosperous reign, and left nothing undone to promote the happiness of his people, and to extirpate the reigning vices of the age.—When Desiderius, the last king of the Lombards, ravaged the lands which king Pepin had offered on the apostolic see, Charlemagne marched into Italy, defeated the forces of the Lombards, put an end to their usurpations, took Pavia, after a long siege, extinguished their kingdom, and led Desederius captive with him into Gaul. On this occasion he was crowned king of Italy, with an iron crown, such as the Goths and Lombards in that country had used, perhaps, as an emblem of strength. He then also confirmed to Pope Adrian I., the donation of his father, Pepin, who had given to Stephen II., and his successors, the city of Rome, and its Campagna, Rimini, Pesaro, Fano, Sinegallia, Ancona, with the exarchate of Ravenna, the dutchy of Spoleto, &c. But as this point of history is much misrepresented by some modern writers, in order to set it in a true light, it is to be observed, that from the reign of Constantine the Great, many large possessions had been bestowed on the Popes for the service of the church, whereby it was enabled to perform many acts of universal charity, and found various asylums for the relief and support of great numbers of wretched, distressed and indigent objects. Maud, or Mathilda, countess of Tuscany, bequeathed Viterbo, Aqua Pendente, Civita Vecchia, and a considerable part of her dominions to the apostolic see, now called *The Patrimony of St. Peter.*—Thomassin (l. 1, de dis. Ec. c. 27,) tells us that the *Alpes Cottiæ*, including Genoa and the sea coast, as far as the boundaries of Gaul, were formerly the estate of the apostolic see, but were seized by the Lombards, who ravaged and conquered that country, and spread fire and desolation over the territories of Rome. On this occasion the people of Italy, in the time of Gregory II., finding themselves absolutely abandoned to the swords of these barbarians, and being refused the protection of the Greek emperors, took up arms in defence of their lives and property, and chose in many places leaders for themselves, though the Pope exhorted them every where not to revolt against their lawful princes, but to remain in their obedience and fidelity to the empire, as Anastasius, the librarian, assures us.

Stephen II., who succeeded Zachary, had often in vain implored the succours and protection of Leo, the emperor of Con-

stantinople, against Astulphus, king of the Lombards. Whereupon he went to Paris, and in the name of the Roman people, who looked upon the Popes as their fathers and guardians, he sought that protection from Pepin, king of the French, which the Greek emperor had refused. Pepin sent ambassadors into Italy, requiring that Astulphus would restore what he had taken from the church of Rome, and repair the damages he had done in Italy. Astulphus refusing to comply with these conditions, Pepin led a powerful army into Italy, defeated the Lombards, and took Astulphus prisoner in Pavia, but generously restored him his kingdom on condition he should live in amity with the Pope. Immediately after Pepin's departure, Astulphus perfidiously broke his treaty, and took up arms again, which obliged Pepin to return into Italy, where having a second time defeated and captured Astulphus, and having threatened him with death, if he ever again took up arms against the Romans, he once more restored him his kingdom, taking from him the exarchate of Ravenna, which he gave to the apostolic see, upon a principle laid down by Puffendorf of Grotius, Fontanini, and others, and founded upon the law of nations, that he who conquers a country in a just war, no ways undertaken for the former possessors, nor in alliance with them, is not bound to restore to them what they would not, or could not protect or defend. Hence, when the ambassadors of the Greek emperor demanded of Pepin the restitution of the countries he had conquered from the Lombards, that prince answered, that as he had exposed himself to the dangers of war merely for the protection of St. Peter's see, not in favour of any person, he never would suffer the Apostolic Church to be deprived of what he had bestowed on it. Thomassin observes very justly, that Pepin could not give away dominions, which belonged to the emperors of Constantinople; but if he had conquered the Goths of Italy, or the Vandals in Africa before Justinian had recovered those dominions, who will pretend that he would have been obliged to restore them to the Greek emperors? Or, if the Britains had repulsed the Saxons after the Romans had abandoned them to their fury, might they not have declared themselves a free people? The Greeks had by their sloth lost their right to the exarchate of Ravenna, after they had suffered it to be conquered by the Lombards, without sending succours during so many years to defend and protect it. Those countries, therefore, either by the right of conquest in a just war belonged to Pepin and Charlemagne, who bestowed them on the Popes, or, the Roman people became free, and being abandoned to barbarians, had a right, when the Greeks refused to afford them protection, to seek it from others, or to form themselves into a new government. The Greeks themselves afterwards ratified the partition made of the Italian dominions, when Charlemagne was crowned emperor of the West, and not only Irene,

who was then empress of Constantinople, but likewise her successor Nicephorus III. solemnly acknowledged him in the quality of Augustus.

Charlemagne was a lover and encourager of learning, being sensible that it is the highest improvement of the human mind, and no less conducive to the good of religion than to the welfare of the state. He set a just value on the arts and sciences, and placed all his glory in promoting the study of every branch of true and useful learning. He invited over into his dominions the two learned professors Clement and John, from Ireland, and men of the most consummate erudition from other foreign parts, to become teachers in the public schools which he founded at Paris, Tours, Bologna, Pavia, &c. He appointed the celebrated Alcuin to open a great school in his own palace, and generally assisted at his lessons with the princes, his sons, and other lords of his court. By the advice of so wise a master he made several literary establishments for the revival of the sciences, and instituted an academy, consisting of many learned men, who met on certain days to discourse on points of sacred learning. He had St. Augustine's book "On the City of God" laid every night under his pillow, to read, if he awaked. He caused several synods to be held for the advancement of piety and the reformation of manners, and the decrees therein framed are called his "Capitulers." The "Carolin Books" are a theological work, adopted by this prince, and compiled in four books, against a falsified copy of the second council of Nice, sent by certain Iconoclasts from Constantinople. This accounts for the mistake of the Carolin books, and the council of Frankfort, (an. 794, can. 2,) concerning the doctrine of the Nicene council. They had not seen the Greek original, but only a Latin and vicious translation of it which occasioned the mistaken opposition they gave to the decree about honouring sacred images. At length the Almighty was pleased to call Charlemagne to the enjoyment of a better life in the 72d year of his age. He was buried at Aix-la-Chapelle. After his death the imperial dignity was transferred from France to Germany. It was conferred first on Otho, and is swayed at present by the august house of Austria.

CHAPTER XXVI.

THE CHURCH OF THE TENTH CENTURY.

THE succession of chief pastors in the apostolic see was continued in this age by Benedict IV., who, after the death of Theodorus II., and John IX., governed the church till October, 903. His immediate successor, Leo V., did not hold the pontificate two entire months, according to that verse of Flodoardus: *Emigrat ante suum quam luna bis impleat Orbem.* Christopher was then

raised to the pontifical chair the same year, about the beginning of November; but being compelled to abandon it, he was sent first into a monastery, and afterwards into a prison, where he ended his days. After him the pontificate was occupied seven years by Sergius III., two years by Anastasius III., six months by Lando, fourteen years by John X., seven months by Leo VI., about two years by Stephen VIII., and upwards of five years by John XI., who was succeeded in the year 936, by Leo VII., of whom Flodoardus writes :—

" Debitus assiduis precibus, speculamine celsus,
" Affatu lætus, sapiens atque ore serenus."

Constant in pray'r, in meditation high,
Remov'd from earth, and tending to the sky ;
Wise, gentle, humble, cheerful, modest, kind,
Grace in his speech, and virtue in his mind.

Upon the demise of Leo VII., Stephen XI. sat three years and some months. Marinus II., his successor, sat about four years, and died in June, 946. Agapetus II. was chosen the same month, and died in the eleventh year of his pontificate. The apostolic see was then successively occupied by John XII., Benedict V., who died in 965, John XIII., who died in 972, Domnus II., Benedict VI., Benedict VII., John XIV., John XV., and Gregory V., who was raised to the pontificate in 996, and died on the 18th of February, 999. Sylvester II. succeeded him in the month of April of the same year, and died on the 11th of May, 1003. Some writers look upon John XVI. to have been an anti-pope.

This age was indeed happy in this respect, that no considerable heresy arose, or was broached in it, for which reason there was no occasion for general councils, nor for so many ecclesiastical writers as in the foregoing ages. Swarms of armed barbarians over-ran Germany, England, France, Italy, and Spain, carrying desolation with them wherever they went, pillaging churches, massacreing priests at the foot of the altar, burning houses, and reducing cities to ashes. Scandals were multiplied ; the most holy laws were publicly violated ; studies were much neglected ; and the people, devoted to the profession of arms, looked with contempt on the cultivation of letters. Virtue, of course, began to decay among the generality of Christians, and a relaxation of morals ensued, and reached the very sanctuary. Rome itself was not exempted. The church bewailed these disorders, which were a thousand times more excruciating to her than the persecutions of the Pagan emperors. Through the tyranny of the despots, and the violence of contending factions, some few bishops, incapable of writing their names, (perhaps about six in all Christendom) are said to have

been intruded on different episcopal sees. By the power of the counts of neighbouring territories, and by the intrigues of Marozia, wife to Guy, marquis of Tuscany, and her mother and sister, both called Theodora, three women of scandalous lives, some unworthy Popes have, by unjust usurpation, and not by canonical election, been thrust into the apostolic chair, and disgraced their high station by the immorality of their lives. However, as the wickedness and the usurpation of an Alcimus could not destroy the Aaronic priesthood, so the immoralities of some few intruders could not destroy the Christian priesthood, nor prejudice the spiritual prerogatives of the Church of Christ. His Providence appeared the more remarkable in still protecting her upon such occasions, amidst all the scandals and disorders with which she seemed to be almost overwhelmed. He would not suffer the devil to wrest out of his hands the inheritance and kingdom which his Eternal Father gave him, and which it cost his most precious blood to establish. He permitted, for a while, some vicious men to sit in the chair of St. Peter, as the Scribes and Pharisees sat in the chair of Moses, but his singular Providence always interposed in defence of the church, to let the world see that nothing could make void his promises, and that it is his all-powerful hand that supports the church, and not the hands of men. He promised to be "with her all days to the consummation of ages." He promised infallibility to the great body of her pastors, in their public doctrine, but he has nowhere promised them impeccability in their conduct. "Go," said he to them, "teach all nations." Baptize and teach them to observe all that I have ordained, and "I will be with ye, &c." In virtue of this promise, he is always with the pastors of his church, to guarantee them from all error in the doctrine of faith, but not to exempt them from all vice; for he did not say, as the great Bossuet observes, "I will be with you practising all that I have commanded, but I will be with ye teaching." Hence, to show that the mark of the true faith was attached to the profession of the public doctrine, and not to the innocence of their morals, he said to the faithful, who are taught, "Do all that they say, and not what they do." It is evident, therefore, that the conservation of the church does not depend upon the sanctity of her Pontiffs, and that their misconduct should cast no more aspersion on her than the fall of Judas did on the college of the Apostles, or the rebellion of Lucifer on the hierarchy of the angels. The fate of temporal kingdoms may, indeed, be attached to the conduct of the princes who govern them; but the case is different with regard to the spiritual kingdom of the church, because it is Christ himself who supports her foundation. His infinite wisdom takes care to overrule the infirmities of her pastors, and to make them even become subservient to his designs, however immoral some individuals may happen to be in their own practice. He

will never suffer the Christian morality, or the Catholic belief to undergo the smallest alteration, or the least corruption in the public instructions, but will ever preserve the doctrine of Verity in the chair of Unity, and make the streams of faith run very pure, even in the worst of times. There never was an instance of any Pope who attempted to alter the creed, or who taught and proposed any bad doctrine from the apostolic chair, to be believed by the church, or who issued any decree concerning faith and sound morality, that was contrary to the sacred truth revealed by Jesus Christ. Though a few out of the great number, have not been so irreproachable in their private character as they should have been, and though they have, at times, assumed a temporal authority that did not belong to them, yet it is remarkable that they never formed any decree on this point, and that any errors into which they might have been led, were no more than mere errors of fact, owing to a misrepresentation or false statement of cases, or to the mistaken politics and prejudices of the times, that were then sanctioned by temporal kings and princes themselves.

Some writers style this century the iron and dark age, but Bellarmine reckons up between two and three hundred ecclesiastical writers in those days of darkness, many of whom were as eminent for their holiness and learning as the ancient writers, among the rest Simon Metaphrastes, Hippolitus of Thebes, Eutychius of Egypt, Constantius, son of Leo the Wise, Flodoardus of Rheims, Witikindus, Luithprandus of Pavia, Ratherius, bishop of Verona, Notherius, bishop of Liege, Odo, abbot of Cluni, that celebrated nursery of learned men, Œcumenius, Abbo, Burchardus, Lanfrid, called by Leland an illustrious doctor, &c., flourished in this age of pretended ignorance, besides many other learned doctors of the university of Sorbonne, founded by Charlemagne, and that of Oxford, founded by king Alfred the Great, in the year 877, upon the plan laid down and recommended to him by the holy anchoret St. Neot. It is true, indeed, the study of the fine arts began to be generally neglected in the West, after the fall of the Roman empire. With it education fell, and an ignorance of the belles lettres ensued, and spread itself far and near. The learned writings of the ancient Romans were thrown aside, and the Latin tongue degenerated into divers jargons, from which sprung our modern languages. However, the arts and sciences always found an asylum in episcopal houses and monasteries, from the turbulence of war and rapine. Whilst men of the world were employed in pursuing a military life, great numbers of monks were occupied in transcribing the works of the ancients, which they had rescued from the hands of the barbarian invaders. These precious monuments of antiquity would have perished had they not thus taken care to transmit them to posterity. They opened public schools in their religious retreats, where men of studious

minds were instructed and improved in times of general anarchy and violence. And if the true taste of literature did not yet flourish, at least the study of religion, the love of science, and zeal for improvement did. Every well-informed and ingenious mind, therefore, instead of being prejudiced by vague and groundless imputations, on monastic or clerical ignorance, will remember, with gratitude, that it is to this body of men the world is indebted for the preservation of ancient literature, and that they alone gave such cultivation to letters as the unimproved state of science admitted. In short, it is to them we owe the revival and return of the sciences and fine arts, as they re-kindled the feeble sparkles which afterwards cast such a blaze of light all over Europe.

Several zealous pastors, of eminent sanctity and learning, rose up at this time in different parts of Christendom, to stem the torrent of iniquity, and to reform the morals of both the clergy and laity. They incessantly inveighed against the abuses and prevailing vices of the age, and preached penance with wonderful success. They held several synods in order to repair the breaches which had been made in ecclesiastical discipline, and to enforce the observance of the sacred canons of the church. They corrected the ignorance, stupidity, and barbarism of the fiercest nations, and diffused a rational, virtuous, and holy temper throughout the countries where they preached. They civilized and refined the minds of the most rude and wild people, and inspired them with the meek spirit of the gospel, rendering them examples of mildness, patience, humility, and charity. By their apostolic labours, they extended the kingdom of Jesus Christ in Muscovy, Poland, Russia, Denmark, Gothland, and Swedeland. The very barbarians, who had spread themselves over Italy, Germany, England, &c. became children of the church by the lever of baptism, and subjected themselves to the sweet yoke of the gospel. The Normans, who had ravaged France for the space of seventy-years, were converted with Roland, their duke, and baptized, in the year 912. The Hungarians were converted in the year 1002, by the means of St. Stephen, their pious king. Thus Christ, who never forsakes his church, made her triumph over scandal, immorality, and barbarism, as she had already triumphed over idolatry and heresy.

The succession of saints was kept up by St. Bruno, archbishop of Cologne; St. Adelbert, bishop of Magdeburgh; St. Wolfang, bishop of Ratisbon; St. Radbod, bishop of Utrecht; St. Dunstan, archbishop of Canterbury; St. Sigefride, apostle of Sweden; St. Ephege, archbishop of Canterbury; St. Ethelwold, bishop of Winchester; St. Oswald, archbishop of York; St. Odo, archbishop of Canterbury; St. Birnstan, bishop of Winchester; St. Berno, institutor of the monks of Cluni; St. Gerard, of Toul;

St. Hugerus of Hansborough; St. Maieul and St. Odilo, abbots of Cluni; St. Fulbert of Chartres; St. Rudefind of Compostella; St. Romuald, founder of the Camaldulenses in Italy; St. Olaus, king of Norway; St. Henry II., emperor; St. Wenceslaus, king of Bohemia; St. Harold VI., king of Denmark; St. Nilus, abbot; St. Adelais; St. Matildes, and Gunegunda, who being falsely accused of incontinence, like the innocent Susanna, cleared herself by the ordeal trials, walking over twelve red-hot plough shares, without receiving the least hurt; for ordeal trials, notwithstanding various prohibitions of the church, still remained in frequent use in several places. St. Ulric, or Udalric, bishop of Augsburgh, flourished also in this age. In his last sickness he caused himself to be laid on ashes, blessed and strewed on the floor in the form of a cross, in which posture he died, amidst the prayers of his clergy, on the fourth of July, 973, after having been bishop fifty years. His sanctity was attested by a number of miracles, and he is the first saint that was solemnly canonized by the church. Benedict XIV. tells us, (l. 1. c. 7,) that he was canonized by John XV. in the year 993, though Surius pretends that St. Swidbert, an English monk, was canonized by Leo III., about the year 800. Formerly it was usual for bishops to canonize saints, or to declare them such, but in order to prevent the danger of abuses, this has been reserved to the mature discussion and approbation of the apostolic see, which never proceeds to a solemn canonization of any saints till after a most rigorous examination, and full evidence given of the heroic virtues which they possessed in an eminent degree, and of the incontestible miracles wrought by their intercession. This double testimony of heroic actions of virtue and of miracles is required before any one is enrolled among the saints. Neither miracles suffice, without clear proofs of heroic sanctity, nor the latter without the former, as Benedict XIV. observes.

CHAPTER XXVII.

THE CHURCH OF THE ELEVENTH CENTURY.

The apostolic see was filled by John XVII., John XVIII., Sergius IV., Benedict VIII., John XIX., Benedict IX., Gregory VI., Clement II., Damasus II., St. Leo IX., Victor II., Stephen X., Nicholas II., Alexander II., St. Gregory VII., Victor III., and Urban II. After the death of Sylvester II. John XVII. sat only about six months, and John XVIII. five years and five months: the latter died in May, 1009. Sergius IV. died in August, same year. Benedict VIII. sat eleven years, and died on the 6th of June, 1024. John XIX. sat nine years, and died the 8th of November, 1033. Benedict IX. being ejected for simoniacal practices, and Gregory VI. having abdicated the pontificate,

Clement II. was then elected Pope, and died on the 1st of October, 1047. Damasus II. being poisoned, as it is reported, after a short administration, his successor, St. Leo IX. died in the sixth year of his pontificate. Victor II. died in Tuscany, in the year 1057. Stephen X. died on the 1st of April, 1058. Nicholas II. died the 22d of July, 1061. Alexander II. governed the church eleven years and six months. St. Gregory VII. died on the 25th of May, 1085, in the twelfth year of his pontificate. Victor III. died in 1087, and Urban II. in 1099.

In the course of this century the church had various trials to encounter, for as she is not here on earth in the place of her repose, she must expect to be almost always disturbed, either by heresy, or by schisms, or by scandals. Berengarius Scholasticus, of Tours, and archdeacon of Angers, espoused the errors of John Scotus Erigena, in the year 1050, and openly preached against the mystery of Transubstantiation in the holy Eucharist. Lanfrac, archbishop of Canterbury, ascribes his fall to vain-glory. He was a man full of self-conceit, and a lover of novelty. The novelty of his doctrine immediately alarmed all Christendom, it being contrary to the constant belief of all ages. Never was any heresy more universally condemned: it was condemned in no less than fifteen councils. We have still extant the excellent writings of holy bishops and learned doctors, who ent d the lists against him. Lanfrac wrote an excellent confutation of this heresy.—Guitmund, bishop of Aversa, near Naples, published a learned work on this subject. Alger, of Liege, wrote also an incomparable book on the same subject, by the reading of which, Erasmus says, his faith of the truth of that great mystery, of which he never doubted, was much confirmed, and for this reason he strongly recommends to all sacramentarians the perusal of these three treatises, preferably to all the polemic writers of this age. St. Leo IX. condemned the new heresy of Berengarius, in a council assembled at Rome, in the year 1050; and Berengarius himself solemnly retracted his error, signed the retraction with his own hand, and having kindled a fire in the midst of an assembly of one hundred and thirteen bishops, threw into it the books which contained his heresy; so that it died with him, until it was revived in the 16th century. Another storm was raised against the church in the East, by Michael Cerularius, patriarch of Constantinople, who, in the year 1053, renewed the schism of Photius, upon mere frivolous pretences, and by his artifices drew into it the patriarchs of Antioch and Jerusalem, with a great part of the Greeks. St. Leo exhorted him to peace and union, and composed a learned and ample apology for the Latins. He sent Humbert, his legate, to Constantinople, to vindicate the Latins against the exceptions of the Orientals, and prove that it was to the last degree extravagant to pretend to ground a schism upon such exceptions; but nothin-

was able to overcome the obstinacy and factious spirit of Cerularius till he died, in the year 1058. The holy Pontiff laboured strenuously in the West, in extirpating simony, and the incestuous marriages which many noblemen had presumed to contract. In fine, he was indefatigable in his labours to advance the service of God, and the salvation of souls. It is recorded of him, that he was born in Alsace, with his body marked all over with little red crosses, which was attributed to the intense meditations of his pious mother on the passion of Christ. Miracles which followed his death proclaimed his glory with God.

In this century the peace of the church was greatly disturbed by a simoniacal traffic of ecclesiastical benefices, and many and great were the scandals and troubles that sprung from this shameful abuse. Several councils were held by the pastors of the church for the restoration of the ecclesiastical discipline, and the reformation of morals: decrees were made, by which all persons that should be guilty of the sin of simony, were declared incapable of receiving any ecclesiastical jurisdiction, and disqualified for holding any benefice whatever. This raised great murmurs, especially in Germany, where Henry IV. who succeeded his pious father, Henry III., surnamed the *Black*, was filling and oppressing the church with simoniacal pastors, and conferring its livings on such as offered him the highest price. He had sucked in very early the corrupt maxims of tyranny and irreligion, and was flattered by avaricious and ambitious men, who found it their interest to indulge him in his passions. Not content with putting the bishops, and abbots of his realm in possession of their benefices by the sceptre, or *Regalia*, according to the usual custom, he claimed and usurped a right of giving the investitures for cathedrals and abbeys, by the *Cross* and *Ring*, the sacred emblems of spiritual power, and he grievously abused this pretended right, by promoting to ecclesiastical dignities persons the most unworthy and unfit. The scandals which such simoniacal proceedings caused in the church, provoked his subjects to revolt, and called loudly for an apostolic zeal in the chief pastor; wherefore Gregory VII. called *Hildebrand*, who sat then in the chair of St. Peter, stood in the breach, and laboured with vigilance and fortitude to stem the torrent of iniquity, which was breaking into the sanctuary itself. He stirred up all zealous pastors rather to lay down their lives, than to be remiss in maintaining the laws of God and his church. He deposed Godfrey, archbishop of Milan, and excommunicated some other incorrigible sinners, who growing desperate, attempted his life. Baron Holberg, in his abridged "Universal History," (a work which is full of rancour, slanders, and mistakes,) most falsely advances, that during the contest about investitures, Gregory exposed ecclesiastical benefices, and everything that is sacred, to sale, no less than the emperors did; whereas it is noto-

tions, from the councils, epistles, and whole conduct of this Pontiff, that the vice of simony never had a more zealous or a more implacable enemy. Henry IV. finding him inflexible, assembled at Worms, in the year 1076, a conventicle of simoniacal time-serving bishops, who presumed to depose Gregory from the pontificate, and whose mock sentence was sent to him, together with a contumelious letter. In short, such was the depravity and turbulence of the times, that a schism was raised, and an anti-pope was set up, by name *Guilbert*, the excommunicated archbishop of Ravenna, and called *Clement III.*, whilst Henry entered Rome with an army, in 1084, and besieged Gregory in the castle of St. Angelo. But Robert Guiscard, duke of Calabria, obliged him to retire, and the Tuscans gave his army a great overthrow in Lombardy. Gregory being thus rescued from his enemies, retired for greater safety, from Rome to Monte Cassino, and thence to Salerno, where he died with these words in his mouth: "I have loved justice, and have hated iniquity; therefore I die in a strange land." In the midst of all these troubles, the church had the consolation to behold a new religious order of the Carthusians instituted by the great St. Bruno of Cologne, in the year 1084, and edifying the world by the sweet odour of their virtues, and the sanctity of their lives. The most pious and learned Cardinal Bona, of whom it was said:—

"*Esset Papa bonus, si Bona Papa foret,*"

Bona, a good and learned Pope would be,
Were he exalted to the Holy See.

Speaking of the Carthusian monks, he calls them, "The great miracles of the world; men living in the flesh as out of the flesh; the angels of the earth, representing John the Baptist in the wilderness; the principal ornament of the church; eagles soaring up to heaven. Voltaire himself says of them: "The Carthusians entirely consecrate their time to fasting, to silence, to solitude, and prayer; perfectly quiet in the midst of a tumultuous world, the noise of which scarce ever reaches their ears; knowing their respective sovereigns no otherwise than by the prayers in which their names are inserted." From this epoch is dated the origin of the Cistercian order, founded by St. Robert, abbot of Molesme, who, in the year 1098, began to build a monastery in a place called *Cistercium* or *Citeau*, an uninhabited forest, covered with woods and brambles, and watered by a little river. The Cistercian order within fifty years after its institution consisted of no less than five hundred abbeys; which number was increased to eighteen hundred soon after the year of 1200. The famous houses of Sept Fons and La Trappe are branches of this order. Some are seemingly shocked at the extraordinary austerities which they read to have been practised by these religious men, and by the ancient

hermits in the desert. What! say they, has the kind author of nature given us an inclination to pleasure, and yet commanded us to forego it? or does he delight in our pain? The advocates of self-love, who make such objections to the necessity and merit of mortification, both exterior and interior, seem to be strangers to the doctrine of Christ and to the examples of his apostles, of St. John the Baptist, of many ancient prophets, and other saints both in the New and Old Testaments, which are a standing commendation of this spirit of mortification in the servants of God. And really to deny the utility and necessity of mortification and penance would be to destroy the whole system of Christian morality. Ever since the corruption of our nature, and the revolt of our passions against reason, our appetites stand in need of a severe curb; and without frequent denials and restraints, self-will and the senses become head-strong and ungovernable, and refuse subjection. God has therefore appointed the mortification of the senses joined with sincere humility, and the more essential denial of the will, to be the powerful remedy, and a necessary condition for obtaining his victorious graces. The gospel frequently inculcates the obligation of it, and declares that no one can be the disciple of Christ, who is not crucified and dead to himself, as the grain of corn must die in the ground before it can bring forth fruit. Though God therefore has annexed pleasure to many actions for necessary and good purposes; and though many lawful pleasures of our senses are allowable, and may be sanctified by a virtuous intention, yet the servants of God have in all ages embraced with prudence and fervour such austerities as upon mature deliberation seemed to them to have the greatest tendency to facilitate the subjection of their passions; they have regarded the practice of voluntary mortification and self-denials for the love of God, as helps to virtue and as means to acquire it, and to punish sin in themselves: not that they placed sanctity in them, or measured virtue thereby, as a dervise or brachman might do, nor that they imagined God to be delighted with their pain, but with the cure of their spiritual maladies, as a mother rejoices in the health of her child, though not in the bitterness of the potion which she gives him to procure it. Neither the relaxation of discipline, nor the corruption of morals ever was, or ever will be so universal, but there have always been, and always will be in the church, eminent servants of God, actuated with this heavenly spirit; for God's promises can no more be defeated by the human passions than the eternal decrees of his infinite wisdom can be obstructed by the constant vices and follies of mankind. The good and the bad shall be mixed together to the end of the world, "for," as St. Augustine says: "if wickedness should ever become the universal practice of mankind, how would it be true, that wheat and tares shall grow together till the harvest, since in that supposition there would be nothing but tares, and no wheat at all?"

" The succession of saints and ecclesiastical writers was kept up in this century by St. Peter Damian, bishop of Ostia, whose works are printed in three volumes, and by St. Anselem, archbishop of Canterbury, whose writings are published in three volumes, folio. His ascetic works will be an eternal monument to shew that he was one of the most eminent masters in the contemplative way. In his dogmatical writings he adheres close to the fathers, particularly to the great Augustine, and he is regarded as the first of the scholastic theologians, who gathered his doctrine into a regular system, in a clear method and chain of close reasoning. It was rather his delight to be employed in the interior exercises of devotion, but on public occasions he was obliged to enter into a literary career, and take up the pen in defence of the church. St. John Gualbert, founder of the religious order of *Vallis Umbrosa*, St. Anselem, bishop of Lucca; St. Hugh, bishop of Grenoble; St. Hugh, abbot of Cluni: St. Macarius, of Antioch; St. Wilstan, bishop of Worcester; St. Osmund, archbishop of Canterbury; St. Godard, bishop of Hildesheim; St. Walter, abbot; St. Anno, bishop of Cologn; St. Bernard; St. Gerard, bishop of Chonard, and apostle of a large district in Hungary; St. Ulfred, in Sweedeland; St. Colman; St. Ivo; St. Edward, king and confessor; St. Canutus, king of Denmark; St. Stanislaus, bishop of Cracow, in Poland; St. Margaret, queen of Scotland; St. Emericus, &c. adorned the church in this age. Lanfranc, Guitmundus, Theophylactus, Adelman, Humbertus, Hugh, abbot of Cluni, Bertholdus, Bonitius, Hermannus, Albericus, Radulphus, Theoduinus, &c. flourished in this century. Marianus Scotus, who is proved by Usher to have been a Scot from Ireland, lived at this period, and having founded a monastery at Ratisbon, taught both sacred and profane learning there with great reputation. The aforesaid Usher testifies, that the name of *Scotia* was then confined to Ireland alone, the better part of North Britain being still in possession of the Picts. Egiuard, secretary to Charlemagne, expressly denominates Ireland *Hibernia Scotorum Insula*. It was in this century that Guido, a great admirer of music, and a monk of Arezzo, in Tuscany, in 1009, invented the *Gamut*, or scale of music, consisting of the six notes, *Ut, re, mi, fa, sol, la;* which syllables he took from the three first verses of the hymn of St. John the Baptist: *Ut queant laxis resonare fibris, &c.* St. Ambrose composed several hymns, which are still used in the divine office, and is said to have been the first who established the custom of singing hymns and psalms alternately by two choirs in the Church of Milan. He had learned this from the Oriental Churches, and from Milan the custom spread to all the churches of the West. The psalms, and several sacred canticles in the holy Scriptures authorize and recommend this religious custom of employing a decent and grave

music both instrumental and vocal in sounding forth the divine praises. St. Cecily is regarded as the patroness of church music. St. Gregory the Great improved the plain song, which is sung in unison. St. John Chrysostom elegantly extols the good effects of sacred music. In his exposition of the forty first psalm he says, that the fire of divine love is kindled in the soul by devout psalmody. St. Augustine says, that it is useful in moving piously the mind, and kindling the affections of divine love. He tells us, in the ninth book of his confessions, (c. 6.) that when he was but lately converted to God, he was moved to shed abundance of tears by the sacred singing at the church. Soft and effeminate music is to be always shunned with abhorrence, as the corrupter of the heart, and the poison of virtue. But to sing assiduously the divine praises on earth in a decent and grave manner, is a kind of novitiate to the state of the blessed in heaven, and truly a function the most sweet and comfortable to a soul that loves God. By this homage of praise we join the heavenly spirits in their uninterrupted songs of adoration, love and praise.

Angels and we, assisted by this art,
May sing together, tho' we dwell apart.

WALLER.

CHAPTER XXVIII.

OF THE CRUSADES, AND MILITARY ORDERS.

THE Crusades or military expeditions under the banner of the Cross, were undertaken about the close of the eleventh century, for the recovery of Palestine, or the Holy Land, from the oppressive yoke of the Mahometans. The kings and princes of Europe were alarmed at the rapid progress of a people sprung from so mean and obscure an origin. The eastern empire, which had stood firm for several ages after the downfall of the western, was now stripped by them of its fairest possessions in Asia, and the Greek emperor, harassed and distressed on every side, solicited and implored the assistance of the Latins against the common enemy of Christianity. Simon, the patriarch of Jerusalem, and Peter, a famous hermit of Amiens, who was after making a pilgrimage to Palestine, represented the deplorable situation of the Christians residing there in so feeling a manner as to excite compassion in the breasts, and draw tears from the eyes of a council, that was assembled at Clermont, in the year 1095, for the purpose of taking these matters into serious consideration. Pope Urban II. was so sensibly affected, that he engaged the princes of France, Italy and Germany, to unite their forces and to march to the relief of the faithful in the Holy Land. Their first expedition was successful. The army of the Crusaders, or Cross Bearers,

amounting to six hundred thousand foot, and one hundred thousand cavalry, under the command of Godfrey of Bouillon, Duke of Lorrain, accompanied by Hugh the *Great;* Robert Duke of Normandy, son to William the Conqueror; Robert Earl of Flanders, &c. arrived in Bithinia, in the year 1097, and having vanquished the Saracens, took possession of the strong city of Nice, the royal seat and capital of Soliman, with one and forty other cities, and about two hundred towns, thirteen thousand Christians, and about two hundred thousand Turks being slain in various engagements. In the year 1098, the Christians took the city of Antioch, and the ensuing year they besieged and took Jerusalem, though it was defended by a garrison of forty thousand Saracens. Here they established a new kingdom in Palestine, of which Godfrey was unanimously chosen the first king. Being presented with a gold crown, he refused to wear it, saying: "he never would wear a crown of gold, where the Redeemer of the world had worn a crown of thorns." A few days after Godfrey defeated the sultan of Egypt and the sultan of Babylon (a city on the Nile, out of the ashes of which Grand Cairo rose) with an army of four hundred thousand foot, and one hundred thousand horse. The Latins having gained so many signal victories, established four principalities in the East in a short time, one at Jerusalem, a second at Antioch, a third at Edessa, and a fourth at Tripoli. Godfrey's troops were distinguished from all the rest, by the good order which they every where observed. He began and ended every undertaking with the most edifying acts of devotion. For a proof of his extraordinary strength of body, William Tyre, a most exact and faithful historian, relates that on the bridge of Antioch, he cut a Turk who had on a coat of mail, quite asunder, across the middle of his body, with one stroke of his scimitar; and clove another on horseback from the head downwards to the very saddle, wounding also the horse's back. Another time seeing a bear going to kill a poor man that was gathering sticks, he rode up, and the furious beast having killed his horse, Godfrey seized him with his left hand, and with his right thrust his sword into his belly to the very hilt. During a sickness of five weeks he prepared himself for death, with the piety of a saint, and the true fortitude of a Christian hero, very different from that of a pagan philosopher. He died, to the inexpressible grief of the Christians, in the year 1100, and being buried in the Church of Jerusalem, the following epitaph was engraved on his tomb.

Francorum Gentis Sion loca sancta petentis,
Mirificum Sidus, Dux hic recubat Gothofridus.
Here lies from native land remov'd afar,
Godfrey the Great, the shining western star,
France boasts his birth, the Christian world his pains,
And conquered Sion guards his last remains.

He was succeeded by his brother Baldwin, who, aided by the Genoese, took Ptolemais in the year 1104, and several other cities in 1109. His successor, Baldwin II. gained several advantages over the Saracens, but was defeated and taken prisoner in 1120, by the Sultan Barac. He recovered his liberty on the following year, when three thousand Christians routed an army of sixty thousand Saracens. The Venetians also gained two complete victories over the Saracen fleet, about the same time, and took possession of the great and strong city of Tyre. Barac, the Turkish sultan, was conquered afterwards, and put to death at Aleppo, by Joscelin, and Baldwin reduced the city of Apamea in the year 1126. The cities of Alexandria, Ascalon, and Damietta fell likewise into the hands of the Christians; but jealousies, dissentions, and animosities arising amongst them, their affairs in the east took a quite different turn, and the Holy Land was in imminent danger of being re-taken by the infidels.

A second crusade was, therefore, preached up all over France and Germany, with such an amazing success, that in the year 1147, Conrad the emperor, and Lewis VII. surnamed *the Young*, king of France, marched towards Greece at the head of an army of one hundred and forty thousand cavalry, with coats of mail, exclusive of the light horse and infantry, which was almost innumerable. But the greater parts of them perished in the deserts of Asia Minor, and after some unsuccessful attempts the scattered remains returned to Europe. Saladin, sultan of Egypt, at the head of fifty thousand Saracens, discomfited the Christian army in the year 1187. Guy of Lusignan, king of Jerusalem, was then taken prisoner, and the Knights Templars, and of St. John of Jerusalem were almost all cut to pieces. After this signal victory, nothing could stop the progress of Saladin's arms, almost every city opening its gates to the conqueror. He laid siege to Jerusalem, and took it the same year, on the second of October, the eighty-eighth year after it had been subdued by the Christians.—Thus, what Christian charity and the humility of the cross had gained, was soon lost by discord, pride, and ambition. "Concordia res parvæ crescunt, discordia magna dilabuntur." There only remained now in the hands of the Latins three considerable cities in Palestine—Antioch, Tyre, and Tripoli.

The emperor Frederick *Barbarossa*, or Red Beard, set out for the East in 1188, but when he drew near Syria, going one day to swim for his diversion, the rapid stream carried him away in the current, and he was drowned, as it is thought, in the river Cydnus, where Alexander the great, benumbed by the coldness of the water, had very nearly perished. The news of all these sad disasters spread such consternation all over the West, that in the year 1191, a third crusade was set on foot by Richard I. surnamed *Heart of Lion*, son of Henry II. king of England, and by Philip

Augustus of France, who were then at war with each other, but forgot their particular disputes for the common good of Christianity. In order to shun the treachery of the Greeks, they embarked at Marseilles with two powerful armies, and set sail for Palestine. When they arrived they captured the strong city of Acre, or Acon, on the sea coast of Palestine, anciently called *Ptolemais*, which the Christians had then been besieging for three years, under the command of Guy of Lusignan, the expelled king of Jerusalem. Philip being obliged, for the recovery of his health to return to Europe, Richard staid a year longer in Palestine. In the interim he defeated Saladin in a great battle, and concluded a truce with him on favourable conditions. Before he returned home with his troops, he sold the island of Cyprus to Guy of Lusignan, whose posterity reigned there afterwards for the space of three hundred years.

In the year 1195, a fourth crusade was undertaken by a great number of French and Italian gentlemen, assembled at Venice, under the command of the marquis of Montferrat, and Baldwin, earl of Flanders. The republic of Venice engaged to supply them with ships to convey them into Palestine. It also equipped fifty galleys for the use of five hundred Italian nobles, who wished to embark on the same expedition. When all things were in readiness, and the crusaders were only waiting for favourable weather, young Alexis, son of Isaac Angelus, the emperor of Constantinople, arrived at Venice and solicited the aid of the Latins in favour of his father, who was then dethroned, and closely imprisoned by an usurper, who had put out his eyes. Alexis promised to re-establish an union between the Latin and Greek Church, to facilitate the conquest of the Holy Land, to maintain during his life, 500 knights there for its defence, and to furnish the Latins with two hundred thousand marks of silver, and with provisions for a year. These offers appeared too advantageous to be rejected, though the minds of the crusaders were thereby alienated from their first plan. Instead of directing their course towards Palestine, they sailed for Constantinople, and upon their arrival, the usurper fled, and young Alexis was crowned emperor. But he was shortly after assassinated by one of his officers, who seized on the imperial throne. Under these circumstances the crusaders held a council to deliberate on what was to be done, and believing themselves authorized to avenge the death of the prince, whom they had taken under their protection, they attacked the city of Constantinople, and having taken it on the 12th of April, 1204, they abandoned it to the pillage of the soldiery. All the authority of their leaders were not sufficient to bridle their licentiousness, which carried them to the greatest excesses. These excesses inspired the Greeks with such a violent aversion against the Latins, that we may date from the epoch of this conquest, the entire rup-

sure and complete schism between the Latin and Greek Church. The crusaders on thus becoming masters of Constantinople, resolved to establish there one from among themselves in quality of emperor. The choice fell upon Baldwin, earl of Flanders, whose virtues were highly extolled even by the Greeks themselves. He was crowned with great solemnity in the Church of St. Sophia, and took the title and ornaments of the emperor of the East. He reigned but one year, for he was taken, confined in a prison sixteen months, and put to death in a cruel manner by the king of the Bulgarians in the year 1205. His brother Henry having succeeded him, the Latin noblemen entirely abandoned the expedition, for which they had first taken up arms, and began to extend their conquests in Greece, and reduced to their obedience almost all the provinces that belonged to the Greek emperor in Europe. But in about fifty years after the conquest of the Latins, the Greeks, who were settled at Trebisond, Nice and Adrianople, found means to recover Constantinople and to replace on the imperial throne Michael Palæolegus, of the family of their ancient emperors.

John Brienny landed in Egypt, in the year 1221, with an army of seventy thousand men, took Damietta, and besieged Grand Cairo, but lost the greatest part of his army by sickness, want of provisions, and by a very high flood of the Nile. Frederick II. son and successor of Henry VI. in the empire of Germany, sailed also with an army to Acre, in 1228, and made a truce with the Mahometans for ten years, on being crowned king of Jerusalem. About the year 1240, Richard, the brave earl of Cornwall, brother to Henry III. king of England, arrived in Palestine with an English crusade. St. Lewis, king of France, undertook two crusades, one in the year 1248, and another in 1270. The mariner's compass is thought to have been made use of in this crusade. St. Lewis in his first expedition having taken the *Oriflame*, or royal standard, so called from its being of a red, or flame colour, sailed to Cyprus with a fleet of 120 great vessels, and 1650 small ones, carrying on board 12,800 French, English, and Cypryot knights, and above 60,000 chosen soldiers. William, earl of Salisbury, surnamed *Long Sword*, brought to St. Lewis in Cyprus, 200 gallant English knights. The sultan of Egypt employed spies to destroy the large magazines, and to poison the victualling houses of the Christian army in Cyprus, but they were discovered and confessed the fact. This crusade ended in the taking of Damietta from the Saracens, and in the second St. Lewis died of a dysentry. His death struck a damp upon the spirits of the Christians in the East. However, though this crusade failed of success, it was some check to the progress of the Saracens' arms. The prince of Wales, afterwards Edward I. king of England, was the last support of the Christians in Pales-

time. He sailed from Sicily in the year 1271, and, after plundering Antioch, and taking Jaffa and Nazareth, was obliged to return in 1271, upon the death of his father, Henry III. The Christians were then dispossessed of all the places that remained in their hands in Palestine. Damietta was destroyed by the Saracen army, a vast number of Christians were put to death, and 750 of their ships were burnt. Seventeen thousand Christians were killed at Antioch, and one hundred thousand were led into captivity by Bendocdar, the sultan's general.

In the year 1289 and 1291, the sultan seized on Tripoli, Tyre, and Ptolemais, or Acre, where twenty-five thousand Christians were put to the sword, and twenty thousand made captives. Thus in the year 1291, the kingdom of the Christians in Syria was entirely overthrown. It is computed, that from the year 1095, when the crusades began, unto the year 1291, about two millions of Christians perished in those expeditions, which employed Europe for almost two hundred years. Many things were great obstacles to the success of these military enterprises; such as the distance of countries; the differences of the climates; the excessive heats, and the scarcity of provisions, which occasioned malignant fevers, dysenteries, and pestilential diseases; the repeated treacheries, of the Greeks, who led the Latins into ambuscades; the mixture of different nations; the feudal jurisdiction in the Christian armies; the opposite views and clashing interests of particulars; the want of military subordination and obedience, &c. Some engaged not through motives of religion, charity and compassion for the sufferings of their brethren in the East, but with views altogether worldly and selfish. Some were led by no other motives than the prospect of rapine and plunder, and they committed great disorders in their march. Others went merely to screen themselves from public justice, and from their lawful creditors. Others were actuated by the passions of ambition, vanity, avarice, jealousy, anger, and revenge, which often have a great share in wars. Such armies were so far from being proper instruments to avert the scourges of an angry God, that the disorders committed by them were sufficient to occasion the misfortunes and trials that fell on those who were conducted by motives of religion, charity, and penance, for the exercise of their virtue. It is no wonder then that the finger of God was often visible in punishing and chastising the crusaders, since they drew the wrath of heaven upon themselves by their sins, like unto the children of Israel, who were frequently punished in the desert, and excluded from the Land of Promise, on account of their manifold transgressions. "Voltaire's history of the crusades," is more superficial, if possible, than his other historical performances, in which a blaze of empty wit was the author's chief aim and ambition. To give a satisfactory account of events, or an inquiry after truth, are seldom any part of

his concerns, and the reflections which he intersperses are frequently false, and have the most impious and pernicious tendency.

The crusades gave rise to some military orders, the most ancient of which was that of the Knights Hospitalers of St. John, which subsists to this day, under the name of the Knights of Malta. The first house of this celebrated order was an hospital founded in Jerusalem, in the year 1098, by certain merchants of Amalphi, in the kingdom of Naples, who, trading in the Levant, obtained leave of the caliphs of the Saracens, on paying an annual tribute, to build a house for themselves, and for the reception of pilgrims who came to visit the Holy Land. Soon after they founded a church there, in honour of St. John Baptist, with an hospital for the relief of sick pilgrims, from which they took their name. In process of time they took up arms to defend the Christians from the insults of Infidels, and to secure the passes into Palestine.—They perfomed prodigies of valour on several occasions, particularly in the year 1310, at Rhode Island, from whence they afterwards withdrew to the island of Malta, the sovereignty of which was granted to them by the emperor Charles V. They wear for their badge a cross with eight points. The Teutonic order of knights was founded after the model of St. John of Jerusalem. They were to be of a noble race, to defend the Holy Land, and to be hospitable to German pilgrims of their own country. These knights behaved gallantly at the taking of Ptolemais, or Acre, in the year 1291. The Knights Templars, so called from an house given to them near the place where formerly stood the Temple of Solomon, were instituted in the year 1118, and in about 191 years after their establishment they were persecuted by king Philip the Fair, and entirely suppressed by Pope Clement V. in the year 1312. The year following the Grand Master, who was a Frenchman, was burnt at Paris, and several others suffered death, though they all, with their last breath, protested their innocence as to the crimes that were laid to their charge. These were certainly much exaggerated by their enemies, and doubtless many innocent men were involved with the guilty. A great part of their estates was given to the Knights of Rhodes, or Malta.

CHAPTER XXIX.

THE CHURCH OF THE TWELFTH CENTURY.

The chief pastors of the church in this age, after the demise of Urban II., were Paschal II., who died in the year 1118; Gelasius II., who died in 1119; Calixtus II., who died in 1124; Honorius II., who died in the sixth year of his pontificate; Innocent II., who died in 1143; Celestine II., who died in the sixth month after his election; Lucius II., who governed the church but two months; St. Eugenius III., a disciple of St. Bernard, who sat

upwards of eight years; Anastasius IV., who died in 1154; Adrian IV., an Englishman by birth, who died on the 1st September, 1159; Alexander III. who sat twenty-two years; Lucius III. who died in 1185; Urban III. who died in 1187; Gregory VIII. who died on the fifty-seventh day after his election; Clement III. who died in the third year of his pontificate; and Celestine III. who, though elected in the eighty-fifth year of his age, g verned the church near seven years, and died in January, 1198.

Three general councils, viz. the ninth, tenth, and eleventh, were held in this century, for the reformation of manners, the suppres sion of schisms, and the extirpation of heretical errors. The ninth general council, being the first of Lateran, was held in the year 1122, under Calixtus II., and consisted of three hundred bishops The tenth general council being the second of Lateran, was held in the year 1139, under Innocent II. against the schism of Peter Leo, and was composed of a thousand bishops. The eleventh general council, being the third of Lateran, was held in the year 1179, under Alexander III. against the Albigenses, who maintained the errors of the Manicheans, and it consisted of three hundred bishops, among whom were St. Laurence O'Toole, archbishop of Dublin, and the archbishop of Tuam, with five other Irish, and four English bishops.

After the death of Honorius II., in the year 1130, an unhappy schism divided the church. Innocent II. was duly chosen on the 14th of February, 1130, by the greater number of Cardinals; notwithstanding which a faction acknowledged Peter, the son of Leo, under the name of Anacletus II. Being an ambitious worldly man, he got all the strongholds about Rome into his hands, and was supported by Robert, duke of Sicily; by William, duke of Aquitain, or Guienne, which was part of Aquitain; by the Milanese, &c. Innocent II. who was a holy man, fled to Pisa, and from thence into France, where he was recognized by king Lewis VI. surnamed *the Big*, or *the Fat*, and by Henry I. king of England. In the year 1132, the emperor Lothaire marched with an army to Rome, to put him in possession of the Lateran Church, and St. Bernard and St. Norbert laboured vigorously and successfully in extinguishing the schism, and bringing over the partizans of the Anaclet to the union of the church. Upon the demise of this antipope, one Gregory was set up, under the name of Victor IV., but after three months he surrendered his pretensions to the lawful Pope, Innocent. When Alexander III., a person eminent for his skill in theology and in the canon law, was duly raised to the pontificate, five cardinals presumed to form another schism, in favour of Octavian, under the name of Victor V., and this schism was continued by three antipopes, who styled themselves Paschal III. Calistus III. Innocent III. The emperor Frederick I. surnamed from the colour of his beard and hair, *Ænobarbus*,

and by the Italians *Barbarossa*, carried on an unjust quarrel with several Popes successively, seizing the revenues of vacant ecclesiastical benefices, usurping the investiture and nomination of bishops, and openly making a simoniacal traffic of all that was sacred. It is not, therefore, strange, that such a prince should declare himself the patron and protector of a schism, which had been raised only by his faction and interest in Rome. The city of Milan had offended him, by claiming an exclusive right of choosing its own magistrates, and by acknowledging Alexander III. for the true and rightful Pope. In revenge he sat down before it with a great army, in 1161, and, after a siege of ten months, having compelled it to surrender at discretion, he razed the town, filled up the ditches, levelled the walls and houses with the ground, and caused salt to be sown upon the place, as a mark that this city was condemned never more to be rebuilt. The bodies of the three kings which he found there, in the church of St. Eustorgius, he ordered to be removed to Cologn on this occasion. The Lombard cities had unanimously entered into a common league to rebuild Milan. When the walls and moats were finished, the inhabitants with great joy returned into their city on the 27th of April, 1167. The emperor again marched against it, but was defeated by the Milanese, supported by all Italy, which was united against him; wherefore he agreed to hold a conference with the Pope at Venice, in which he abjured the schism, and made his peace with the church in 1177. That Alexander III. set his foot on the neck of this emperor, in the porch of St. Mark's church, in Venice, and insulted him on this occasion, in these words of the Psalmist—"Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem," (*Ps.* xc.) is a notorious forgery, as Baronius, Natalis Alexander, Romuald, Matthew Paris, William of Tyre, Roger Hoveden, and many other judicious historians, demonstrate. Nor is the story consistent with reason, or with the singular meekness and humanity of Alexander; though in some modern pictures in the senate-house of Venice, this pretended humility of Frederick, with the triumph of the Lombard cities over his army, is exquisitely painted; but this is no proof of the fact, as painters and poets are equally allowed the liberty of fictions, and emblematic representations.

In this century the Norwegians were finally brought over to Christianity by the means of Adrian IV. The Finlanders were converted by St. Henry, bishop of Upsal, and the Rhugians, who inhabited Pomerania, by Absolon and Berno, bishops of Roschildes and Meckelbourgh. The people of Courland, Samogitia, and Livonia, were likewise happily won over to Christ, by the preaching and apostolical labours of Memardus. Christian piety and religion were greatly advanced by the holy order of the Cistercians, or Bernardins; by the canons regular of St. Augustine; by the ca-

nons of Premontre, founded by St. Norbert in the year 1120; and by the Trinitarians, instituted in the year 1160, for the redemption of Christian captives and prisoners made by the infidels during the crusades.

The succession of saints was continued in the church by St. Bernard; St. Norbert, archbishop of Magdeburgh; St. Galdin, archbishop of Milan; St. Laurence O'Toole, archbishop of Dublin; St. Malachy, archbishop of Armagh; St. Malchus, bishop of Lismore, reputed then, for his learning, the oracle of Ireland; St. Felix Valois; St. John of Matha; St. Stephen Harding, abbot of Citeaux; St. Isidore of Madrid; St. Eric, king of Sweden; St. Elizabeth; St. Hildegardis; St. Alberic; St. Robert, abbot of Newminster, in England; St. Hugh, bishop of Lincoln; St. Thomas of Canterbury; St. Celsus of Armagh; St. William of Maleval; St. Robert of Arbrissel; St. Gilbert of Sembringam, founder of the Gilbertins; St. Ubaldus, bishop of Gubio; St. Goderick and St. Ulrick, hermits; and St. Homobonus, merchant.—*See Dr. Alban Butler, tom.* 11, *p.* 241.

St. Bernard was the prodigy and great ornament of this age.—Had Lord Bolingbroke been better acquainted with his character and writings, instead of displaying his talents in passing unjust censures, he would have acknowledged that the heroic sentiments of humility, devotion, and divine charity which all his works breathe, could only come from a soul full of the spirit of God.—Even Luther himself admitted the peculiar sanctity of St. Bernard. This holy doctor was well versed in the writings of the principal fathers of the church, especially St. Ambrose and St. Augustine. He is reckoned among the fathers, and one of the most useful to those who desire to improve their hearts in sincere piety. His works are printed in two volumes folio, and nine octavo. His letters amount to above 440, and are a lasting monument of his learning, prudence, and indefatigable zeal. A perfect spirit of humility reigns throughout all his writings, and strongly affects the hearts of his readers, as it is the language of his own heart, always glowing with ardent love and compunction. His confidence in God was such, that he said: "I confess myself most unworthy of the glory of heaven, and that I can never obtain it by my own merit; but my Lord and Saviour possesses it upon a double title, that of natural inheritance, by being the only begotten Son of his Eternal Father—and that of purchase, by having bought it with his precious blood. This second title he has transferred on me, and upon this right I hope, with an assured confidence, to obtain it, through his adorable passion and mercy."—St. Bernard lays it down as an undoubted maxim, that not to advance in virtue, or "not to go on in a spiritual life, is to fall back," yet nothing is more rare than to find persons who always press forward. We see, says he, more converted from vice to virtue,

than increase their fervour in virtue. He assigns two principal reasons: first, many who begin well, after some time grow again remiss in the exercises of mortification and prayer, and return to the amusements, pleasures, and vanities of a worldly life. Secondly, others, who are regular and constant in exterior duties, neglect to watch over and cultivate their interior; so that some spiritual vice insinuates itself into their affections, and renders them an abomination in the eyes of God. "A man," says the holy doctor, "who gives himself up entirely to exterior exercises, without looking seriously into his own heart, to see what passes there, imposes upon himself, imagining that he is something whilst he is nothing. He employs his hands in fulfilling the precepts: he fails in no exercise of piety or penance, complies with his duties by habit and a certain rotation, but he neither sees nor feels the secret worm, which gnaws and consumes his heart. Whilst he strains at a gnat, he swallows a camel, and is in his heart a slave to self-will, a prey to avarice, vain glory and ambition. One or other, or all these vices together reign in his soul. In the days of St. Bernard, many philosophers, by pursuing the subtle imaginations of their own refined genius, pretended to give reasons for what is above reason, and fell thereby into many gross errors. Peter Abelard, a wolf in sheep's skin, denied the trinity with Arius, destroyed the incarnation with Nestorius, and took away the necessity of grace with Pelagius. He was always unlike himself, altogether equivocal and inconsistent, and so vain that, as St. Bernard says, he knew every thing in heaven and earth, but himself. He measured the heavens, counted the stars, and pretended to dive into the mysteries of faith, and secrets of nature, but his science was but all folly, and empty vanity, because he knew not himself, and consequently had not learned the first elements of true wisdom. Arnold of Brescia in Italy, a scholar of Abelard, preached many errors at the head of armed troops. "His conversation," says St. Bernard, "had nothing but sweetness, and his doctrine nothing but poison. He had the head of a dove, but the tail of a scorpion." Another person of eminence, by deviating from the scripture and tradition, to philosophise on the mysteries of religion, adulterated their simplicity. This was Gilbert de la Porree, a famous professor of theology at Poitiers, and at length bishop of that city, who taught that the divine nature is really distinguished from the three persons, and that the wisdom, justice, and other attributes of God are really not God himself. St. Bernard zealously entered the lists with these dangerous innovators, and maintained the purity of the Catholic faith with erudition and eloquence. Besides the famous abbey of Clairvaux, he founded before his death, which happened on the 20th of August, 1153, a hundred and forty other monasteries, which afterwards were increased to the number of eight

hundred. Fleury has inserted in his history a journal of a great number of illustrious miracles wrought by St. Bernard, and attested by ten venerable and faithful vouchers, (l. 69,) and Mabillon has proved their incontestible authenticity.

The reputation of the sanctity of St. Norbert, founder of the Premonstratensian order, attracted the eyes of Europe. His whole life was a perpetual lent. He preached penance with amazing success, and wrought the conversion of numberless sinners. He reformed abuses, re-established ecclesiastical discipline, and inculcated, in all his sermons, the frequent use of the blessed sacrament of Christ's body and blood, as the most powerful strengthener of our weakness, the sovereign remedy of our spiritual miseries, and the source of heavenly comfort to alleviate the labours and sorrows of our mortal pilgrimage. Hence he is usually represented with a ciborium in his hand, to denote by this symbol his extraordinary devotion to the blessed Eucharist.—St. Norbert extirpated at Antwerp the impious errors of Tanklin, who drew after him three thousand persons, that believed him to be a great prophet, and were ready to commit any outrages to support his reveries. He practised the most filthy abominations of the Gnostics, luring the people with magnificent banquets, but in the year 1115, he met with the usual fate of the authors of sedition, and disturbers of the public peace.

When St. Malachy was born, Ireland was in a great measure sunk into barbarism, and the face of the Irish Church was greatly disfigured, through a long and unavoidable intercourse between the natives and the Danish invaders. From the dissolution of the Irish monarchy in 1022, to the entrance of Henry II. in 1171, the nation continued mostly in a state of anarchy, a great relaxation of piety and morals gradually took place, and the regular succession of bishops was interrupted in several dioceses by intruders, till the heathen barbarians were converted to Christianity. St. Malachy being canonically raised to the see of Armagh, laboured with indefatigable zeal in abolishing all barbarous customs, in reforming abuses, and in banishing ignorance and superstition. He softened the most savage hearts into humanity, and made several wise regulations in ecclesiastical discipline, and re-established all religious observances and practises of piety. The great abbey of Benchor, which lay then in a desolate condition, became by his care a flourishing seminary of learning and piety. He died in the abbey of Clairvaux, in 1148. St. Bernard wrote the history of his life and miracles, sung a mass of *Requiem* for his soul, made a funeral oration on the occasion, and another on his anniversary, which pieces Dom Rivet thinks to be equal to any composition of the kind that has appeared since the Augustan age.

St. Laurence Toole, the son of a powerful prince in Leinster,

was abbot of Glendaloch. After the death of Gregory, he was unanimously chosen to fill the archiepiscopal see of Dublin. He was consecrated by Gelasias, archbishop of Armagh, and successor to St. Malachy in the year 1162, that is, three hundred and twenty four years after the Pagans, called Ostmen or Easterlings, had taken possession of Dublin. It was in the year 1152, that Cardinal John Paparo, legate of Pope Eugenius III. conferred on this see the archiepiscopal dignity, having brought from Rome four palls for the four metropolitans of Armagh, Dublin, Cashel and Tuam. St. Laurence's first care was to watch over his flock, to reform the manners of his clergy, and to furnish the altar with worthy ministers. He applied himself with unwearied zeal to every part of his office, having always before his eyes the strict account which he must give to the sovereign pastor of souls. His cathedral was the church of *the Holy Trinity*, now called *Christ Church*, which was built in the centre of the city, by Sitricus, king of the Ostmen, and bishop Donat in 1038, and converted into a dean and chapter by Henry VIII. in 1541. The other cathedral, dedicated under the invocation of St. Patrick, was built by archbishop Comyn in 1190, on the same spot where an old parochial church had long stood, which was said to have been erected by St. Patrick in the fifth century. St. Laurence frequently made choice of the abbey of Glendaloch for his retreats, and coming out of them he seemed like another Moses coming from conversing with God, full of a heavenly fire and divine light. It was in his time that Richard, earl of Pembroke, commonly called *Strongbow*, took Dublin sword in hand, and massacred a great number of the inhabitants. In this dreadful disaster the good pastor was employed in relieving the distressed, in imploring for them the compassion of the conquerors, and in exhorting the sufferers at least to make a good use of their afflictions. All found in him a father, both in their temporal and spiritual necessities. Every day he entertained at table thirty poor persons, and often three hundred, besides many others whom he maintained in private houses, and furnished with clothes and other necessaries of life, especially when the terrible famine continued to rage for three years all over the country. Whatever he possessed became immediately the treasure of the poor, so that he could truly say to a friend, who in his last illness reminded him to make a will, "I thank God, I have not a penny in the world to dispose of." He died in 1180, in the monastery of regular canons at Eu, upon the confines of Normandy, after receiving the Viaticum and Extreme Unction with the most edifying piety from the hands of the abbot. The archbishop of Rouen and three other commissioners, by order of Pope Honorius III., took juridical informations of several miracles wrought through his intercession; and his life, with a faithful account of his rigorous fasts and austerities, was

authentically written by a regular canon, in Surius.—*Fontani. Chron. Rotom.*

St. Felix, of the royal branch of Valois in France, having renounced his estate, retired into an hermitage, and sequestered himself from the world, forgetting its shadows and appearances, which grossly impose upon its deluded votaries. There in the calm and serenity of his silent retreat, he studied to purify his heart, and live only to his Creator; letting others amuse themselves with the airy bubbles of ambition, and enjoy the cheats of fancy and the flatteries of sense, he abandoned himself to the heavenly delights of holy contemplation, and to the greatest rigours of penance, which his fervour, love, and compunction rendered sweeter to him than the joys of theatres. St. John of Matha, a young nobleman of Provence, and doctor of divinity, having heard much of the holy hermit, sought him out in his desert, and proposed to him a project of establishing a religious order for the redemption of captives, a design with which he was inspired when he said his first mass. The two servants of God agreed to consult heaven, by redoubling their fasts and prayers for three days, after which they resolved to beg the approbation of the apostolic see. Innocent III. after many deliberations, approved this new religious institute which was called of *the Most Holy Trinity*, and which was so much increased within the space of forty years, as to be possessed of six hundred monasteries.

The principal ecclesiastical writers of this age, (besides St. Bernard, surnamed *Mellifluus*, or honey flowing, on account of the fluidity and sweetness of his style,) were Peter the *Venerable*, abbot of Cluni; Gratian, the compiler of the canon law, in 1150; Ivo, bishop of Chartres; Algerus Scholasticus; John of Salisbury; Peter of Blois, archdeacon of Bath; Hildebert, archbishop of Tours; St. Hugh, bishop of Grenoble; Peter Comester; William of Malmesbury; Rupertus, abbot; Cardinal Leo Marsicanus; Nicetas; Sigebert; Honorius; Cardinal Robert Pollein; Enthymius; Zigabenus; Zonaras; Cedrenus; Theorianus; Hugo of St. Victor, a native of Ypres, surnamed *the Tongue of St. Augustine;* Richard of St. Victor, a Scotsman, and an eminent contemplative; Peter Lombard, a native of Novara in Lombardy, and archbishop of Paris, who compiled a body of divinity, collected from the writings of the holy fathers into four books, called *the Sentences*, from which he was surnamed *the Master of the Sentences*, and on which several eminent doctors have written commentaries, &c.

CHAPTER XXX.

THE CHURCH OF THE THIRTEENTH CENTURY.

THE apostolic chair was filled in this age by Innocent III. eighteen years and six months, by Honorius III. ten years and eight months, by Gregory IX. fourteen years and five months, and by Celestine IV. only seventeen days. After a vacancy of near twenty months, Innocent IV. was raised to the pontificate, in June, 1243, which he held eleven years, five months, and fifteen days. Alexander IV. being then chosen, governed the church six years and five months. Urban IV. sat three years and one month, and died in Perugia in 1264. Clement IV. sat three years and nine months. St. Gregory X. the archdeacon of Liege succeeded him in 1271, after a vacancy of almost three years, the cardinals not agreeing in their choice, which gave occasion to the following distich:

"Papatûs munus tulit Archidiaconus unus.
"Quem Patrem Patrum fecit discordia fratrum."

After much toil, anxiety and care,
A plain Archdeacon mounts St. Peter's chair,
The holy Western Pontiffs plac'd among:
So concord sweet from dire dissensions sprung.

St. Gregory dying in January, 1276, Innocent V. was elected, and died after the fifth month of his pontificate. Adrian V. died on the thirty-seventh day after his election. John XXI. died in May, 1277, in the eighth month of his pontificate. Nicholas III. died in August, 1280. Martin IV. sat four years and one month. Honorius IV. sat two years. Nicholas IV. died on the 4th of April, in the beginning of the fifth year of his pontificate, that is in 1292, the year after Jerusalem was taken by Saladin. The apostolical see having remained vacant two years and three months, St. Peter Celestine V. was, out of pure regard to his eminent sanctity, unanimously elected, and importuned to accept of the pontificate, on the 5th of July, 1294, which he abdicated on the 12th of December, the same year, with greater joy than the most ambitious man could mount the throne of the richest empire in the world. Cardinal Benedict Cajetan, under the name of Boniface VIII. the ablest civilian and canonist of his age, was chosen in his place, and crowned at Rome on the 16th of January following. He held the pontificate eight years, nine months, and eighteen days; but Rome being then torn by civil divisions, especially by the factions of the Colonnas, he fell into great calamities, and received much ill treatment from William of Nogaret, and Philip *the Fair*, king of France, his declared enemy.

Three general councils were held in this century. The fourth of Lateran, of 412 bishops, and near 800 abbots, under Innocent III.

in the year 1215. This was the twelfth general council. The thirteenth was the first council of Lyons, which was celebrated there in 1245, by Innocent IV. partly for the purpose of procuring succours for the crusaders, and partly to reclaim the emperor Frederick II. It consisted of 140 bishops, besides the cardinals, patriarchs, the emperor Baldwin II. and the orators of other Christian princes. The fourteenth general council, or second of Lyons, was opened in the same city, on the 7th of May, 1274, in which were assembled 500 bishops, 70 abbots, and 1000 other prelates. James, king of Arragon, with the ambassadors of several other princes, the patriarch of Constantinople, the metropolitan of Nice, and the grand treasurer of the Greek emperor, assisted, and produced the emperor's letters, with another letter written in the names of thirty-five oriental archbishops and their suffragans, earnestly praying for a re-union with the mother church, and styling the bishop of Rome the first Pontiff, and the common father of all Christians. The emperor Michael Palæologus had made proposals before to Clement IV. for an union, and Gregory X. resolved to pursue the business zealously, and bring it to a happy conclusion. The city of Lyons was most convenient for this purpose, and also to concert measures for the recovery of the Holy Land, which Gregory promoted with all his might. It was also the most unexceptionable place for the meeting of those princes whose succours were principally expected, because at that time it was subject to its own archbishop, though held in fief of the emperor. The Pope himself presided at this council, and the Logothete, or chancellor of Constantinople, abjured the schism in the name of the emperor and the nation, accepted the profession of faith of the Church of Rome, and confessed the supremacy and primacy of the Holy See. In thanksgiving the Pope sung Mass, and the *Te Deum* on the feast of SS. Peter and Paul, in the cathedral of St. John, with his cheeks all the time bathed in tears. The Gospel was sung first in Latin, then in Greek, and a sermon was preached by St. Bonaventure on the unity of faith. Then the creed was also sung in Latin and in Greek, and as a seal of the re-union of the two churches, these words were thrice repeated: "Who proceeded from the Father and the Son." The council was closed by the fifth and last session on the 17th of July; and in memory hereof two crosses are placed on the high altar of the metropolitan church at Lyons. Everything then apparently promised a durable union; but, alas! after a short sunshine of peace, the Greeks relapsed as usual, and the schism was renewed nine years after by the emperor Andronicus. A violent storm was also raised in this age against the church by the new Manicheans and *Cathari*, a sect of men whose principles and practice were inimical to public peace, and tended to the destruction of the laws of civil society and Christian morals. The Manicheans had been

troublesome from time to time for near a thousand years, but never were so numerous or so powerful as in this century, particularly in the southern parts of France, where they were called *Albigenses* or *Albigensis*, from the city of Alby. Being favoured by Raymond, count of Toulouse, and by some other neighbouring princes, they committed great outrages in Languedoc, expelled the bishops from their sees, burnt churches, demolished monasteries, and even entered the field in armed troops to the amount of one hundred thousand men. But their reign was short, for their numerous forces were routed at Muret, a small town on the Garonne, near Toulouse, by Simon of Montfort, earl of Leicester, at the head of only a thousand men. In the year 1209 they fortified themselves at Beziers, but the town being besieged and taken by assault, the inhabitants were barbarously put to death, to the number of fifteen thousand. The inhumanity of this action is not to be palliated, nor can the cruelties and injustices that were exercised on this occasion be justified on any principle. Those, indeed, who disturb the public peace, and set up the standard of rebellion and persecution against all laws and authority, are to be restrained by lawful authority from doing acts of violence and hurting others, but crimes and seditions are not to be punished or revenged by other crimes, nor are avarice and ambition to cover themselves under the cloak of zeal for religion.

France was also infested about this time with another sect which was that of the Waldenses, or *Poor Men of Lyons*, who took their origin from Peter Waldo, a merchant of that city, and broached various errors. They commenced preachers without any license or commission, and when they were opposed by the pastors of the church, they wanted humility, and said, the clergy condemned them because they envied their sanctity and morals. Such are the baneful fruits and blindness of pride and self-conceit. The Petro-Brusians, who took their name from Peter Bruys, a native of Dauphine, disturbed the peace of the church in like manner, and began to propagate their pernicious tenets at this period, covering the most wicked actions and corrupt morals under an hypocritical garb.—In opposition to all these heresies, Divine Providence was pleased to raise a number of apostolic men and eminent saints, who maintained the purity of faith, and promoted true piety and devotion, by the light of their doctrine and shining virtues. St. Dominick and St. Francis of Assisium founded two religious orders, which were solemnly approved and confirmed in 1216 and 1223, by the authority of Honorius II. who also confirmed the holy order of the Carmelites in 1226. The religious order of hermits, founded by St. Augustine, near the city of Tagaste, in the year 388, was transferred by Innocent IV. in the year 1243, from their hermitages into cities and towns, for the edification of the faithful: and their union into one great body, under one general superior, was

approved and ratified by Alexander IV. in 1257. A new religious order for the redemption of captives, was approved by Gregory IX. in the year 1235. It was founded by St. Peter Nolasco, a native of Languedoc, who being sent by count Simon of Montfort, into Spain, with the young prince James of Arragon (whose father had been defeated and killed among the Albigenses, in the battle of Muret) led the life of a recluse, and practised the austerities of a cloister in the midst of the royal court at Barcelona, where the kings of Arragon then chiefly resided. Charity and compassion for the poor had always been a distinguishing feature in the character of St. Peter, so that he might say with holy Job, that mercy and compassion for his neighbour in distress had "grown up with him from his childhood." He saw almost under his eyes the sufferings of the Christians, who were detained in bondage among the infidels, and his tender heart was particularly afflicted hereat; for the Moors at that time being possessed of a considerable part of Spain, great numbers of Christians groaned under their tyranny in a miserable slavery, both there and in Africa. The sight of so many moving objects in captivity, and the consideration of their corporal sufferings, and much more so of the spiritual dangers to which their immortal souls were exposed under their Mahometan masters, made him feel by compassion the weight of all their chains, and spend his whole estate in ransoming as many as he could. By his discourses he moved the king and several others to contribute large alms towards this charity, and at last formed a project of instituting a religious order, for a constant supply of men and means whereby to carry on his laudable undertaking. St. Raymund of Pennafort, who was descended from the counts of Barcelona, and nearly allied to the kings of Arragon, concerted with him the foundation of this new order, and drew up for it certain rules and constitutions. It was this saint who collected into one body all the scattered decrees of Popes and councils, since the collection made by Gratian. It is looked upon as the best finished part of the body of the canon law, and is compiled in five books, commonly called *the Decretals*. The incredible number of conversions, of which these saints were the instruments is known only to Him, who by his grace was the author of them. The kingdom of Valencia was the first place that was blessed with the labours of St. Peter; the second was that of Granada and the coasts of Spain and Algiers, where after undergoing great hardships and sufferings, he induced many of the Mahometans to embrace the faith of Christ. St. Raymund applied himself to the exercises and functions of an apostolic life, especially to the conversion of the Saracens, ten thousand of whom received Baptism in the year 1256. St. Peter died on Christmas-day, in 1256, in the 67th year of his age, and St. Raymund on the 6th of January, 1275, in the 100th year of his age. They were both honoured by miracles. Bolandus has filled fifteen pages in folio with an account of them.

St. Raymund, surnamed *Non-natus*, or *Unborn*, because like unto Scipio Africanus, and according to some authors, Julius Cæsar, he was taken out of the body of his mother after her death, by the Cæsarean operation, in the year 1204, succeeded St. Peter Nolasco, at Barcelona, in the charitable office of Ransomer of Captives. Being sent into Barbary, he purchased the liberty of a greater number of slaves; and when all his treasure was laid out in that charitable way, he made a magnanimous sacrifice of his own liberty, and voluntarily gave himself up as a hostage for the ransom and salvation of others, who were in imminent danger of sinking under their calamities, and losing their immortal souls by impatience or apostacy from Christ.

St. Philip Beniti a native of Florence, was in this age a great ornament of the church, and a principal propagator of the religious order of the Servites in Italy. When upon the death of Clement IV. the cardinals assembled at Viterbo began to cast their eyes on him to raise him to the apostolic chair, having got intelligence of their design, he retired into the mountains, and lay concealed there till Gregory X. was chosen. All this time he redoubled the macerations of his body, and gave himself up to the sweet exercise of heavenly contemplation, living chiefly on dry herbs, and drinking at a fountain since called St. Philip's Bath. He returned from the desert, glowing with holy zeal, to labour for the conversion of sinners, and to kindle in the hearts of Christians the fire of divine love. Italy was at that time horribly divided by intestine discords, and hereditary factions, particularly those of the Guelphs, who adhered to the Popes, and the Ghibellins, or imperialists, who were partizans of the emperors in their contests about investitures, &c. These factions subsisted in Germany for above an hundred years, but in Italy almost four hundred, they not being quite extinct there before the reign of Charles V. St. Philip Beniti, and several other holy men, endeavoured to supply suitable remedies to these quarrels, and wonderfully pacified the people at Pistoia, Forli, and many other places, where they were ready to tear each other to pieces; but the discords, like a wound ill cured, broke out again with worse symptoms than ever.

The renowned St. Thomas of Aquino, styled *the Angelic Doctor*, flourished in this age. He performed his studies at Cologne and Paris, under the tuition of Albertus Magnus. His profound humility made him conceal the amazing progress he made therein from his school-fellows, who, on account of his modesty and silence, called him *the Dumb Ox*, but the brightness of his genius, and his quick and deep penetration, were soon discovered by his master, Albertus, who not able to contain his joy and admiration, said, "We call him the dumb ox, but he will give such a bellow in learning as will be heard all over the world." This applause made no impression on the humble Thomas, because his heart was

full of nothing but of God, and his own insufficiency. In the year 1248, being twenty-two years of age, he began to publish his first works, which consisted of comments on the ethics and other philosophical works of Aristotle. The Albigenses and Saracens in Arabia and Spain, made then a bad use of Aristotle's philosophy, and wrote with incredible subtilty on his principles, particularly Avicenna and Averroes, the Arabian philosophers. St. Thomas, though he had only a bad translation of the works of that philosopher, opposed the enemies of truth with their own weapons, and employed the philosophy of Aristotle in defence of the faith, and made it subservient to divine revelation. He discerned and confuted his errors, and set in a clear and new light the great truths of reason, which that philosopher had often wrapt up in obscurity. Thus Aristotle, who had been called the terror of Christians, in the hands of Thomas became orthodox, and furnished religion with new arms against idolatry and Atheism. His writings are original efforts of genius and reflection, and every point he handles in a manner that makes it appear new. If his speculations are sometimes spun fine, and his divisions run to niceties, this was owing to the custom of the age in which he lived, and to the speculative refining geniuses of the Arabians, whom he had undertaken to pursue and confute throughout their whole subtle system. St. Thomas penetrated the most knotty difficulties in all the sciences, whether sacred or profane, to which he applied himself, not out of a vain passion, or the desire of applause, but for the advancement of God's honour and the interest of religion.—In obscure and difficult points, he redoubled with more earnestness his fervour in his prayers than his application to study, which he found attended with such success, that he was accustomed to say, that he learned more before his crucifix, and at the foot of the altar than in books. His works are printed in ten volumes folio, and are partly philosophical, partly theological, with comments on the holy Scriptures, and several treatises of piety, wherein he reduces the rules of an interior life to these two gospel maxims: first, that we must strenuously labour, by self-denial and mortification, to extinguish in our hearts all the sparks of pride, and the inordinate love of creatures; secondly, that by assiduous prayer, meditation, and doing the will of God in all things, we must kindle his perfect love in our souls.—(*Opusc.* 17 and 18.) The fruits of his preaching were no less wonderful than those of his pen. He was heard at Cologne, Paris, Rome, and in other cities as an angel.—Even the Jews ran of their own accord to hear his sermons, and many of them were converted. His devotion to the blessed sacrament was extraordinary, and in saying Mass he seemed to be in raptures, often quite dissolved in tears, and melting with love in contemplation of the immense charity of Jesus Christ. He died on the 7th of March, 1274. The Bollandists give a long ac-

thentic account of various miracles wrought through his intercession and by his relics, which were deposited in Toulouse with great honour.

St. Bonaventure, cardinal and bishop of Albano, surnamed *the Seraphic Doctor*, for his extraordinary devotion, ardent charity, and eminent skill in sacred learning, was a contemporary of St. Thomas, and died in the same year, on the 15th of July, in the fifty-third year of his age. The celebrated Gerson, the most learned and devout chancellor of Paris, calls St. Bonaventure both *a Cherub* and *a Seraph*, because his writings both enlighten the understanding and inflame the heart of the reader. The acts of his canonization record several approved miracles wrought by his intercession.

St. Anthony of Padua, so called from his long residence in that city, though he was a native of Lisbon in Portugal, adorned the church of this century by his learning and shining virtues. After teaching divinity with great applause at Bologna, Toulouse, Montpellier, and Padua, he at length forsook the schools to apply himself wholly to the functions of a missionary preacher; for he thought the conversion of souls from vice, and the reformation of manners, called for his whole attention and zeal, and he seemed formed, both by the gifts of nature and grace, for this most important office. Being perfectly versed in the scriptures, he displayed in a clear light, and with inexpressible energy, the genuine sense, and the spirit and marrow of the sacred text. He opposed the fashionable vices with vigour and success in France, Spain, and Italy; and he spoke with such unction and energy, that his eloquence, like a torrent of fire, bore down all before him, and his words were so many darts, which pierced the hearts of his hearers, for he had long treasured up in his own heart the most feeling sentiments of every virtue, and his soul was all flame, before he endeavoured to kindle the fire of divine love in others. He was not less admirable in the private direction of souls than in the pulpit. Wherever he came, dissensions and animosities were extinguished, usurers restored their unjust gains, and sinners threw themselves at his feet, melted into tears. The sanctity and austerity of his life added such weight to his words, that he seemed to preach by every action. He gave up his happy soul to Him who had created it for his own great glory, on the 13th of June, 1231, being thirty-six years old. At the first news of his departure, the children ran about the streets, crying out, "the saint is dead." His sanctity was testified by many illustrious miracles, recorded by Papebroke the Bollandist.—*T.* 2. *Jun. p.* 718.

St. Hyacinth of Poland, called the Apostle of the North, lived about this time. He was a professed enemy of idleness, which he knew to be the bane of all virtues. Every hour of the day had its employment allotted to it, but prayer was, as it were, the sea-

sponing both of his sacred duties and of all his other actions. His zeal was too active for him to allow himself any rest, whilst he saw souls perishing eternally in the ignorance of the true God. A tender compassion for sinners moved him to carry the gospel into the vast and savage countries of the North. After he had preached his first sermons with great success at Cracow in Silesia (a province then united to Poland,) and in the principal cities of Prussia, Pomerania, Denmark, Sweden, Gothia, and Norway, in all which countries there still remained many idolaters, he travelled into lesser Russia, and penetrated as far as the Black Sea, and into the isles of the Archipelago. Long and dangerous journies over rocks, precipices and deserts, were not able to abate his ardour, or discourage his heroic soul, which delighted in labouring for the glory of God, and could think nothing difficult that was undertaken for so great an end. Returning towards the North he entered Muscovy, called also great Russia, and he no sooner began to announce the gospel, confirming his doctrine by miracles, but the Mahometans, Heathens and Greek schismatics flocked to hear him in great multitudes, and became docile to the truth. Having returned to Cracow in the year 1231, his ardour to gain souls to Christ made him afterwards undertake a voyage to Comania on the Danube, and penetrate into Great Tartary, into Thibet near the East Indies, and into Catay, the most northern province of China. By means of his apostolic labours, several thousands of these barbarians received the Sacrament of Baptism, and among them a prince of the Tartars, who went with several lords of his nation to the first General Council of Lateran, in 1245. St. Hyacinth, after having travelled above four thousand leagues, arrived in Cracow in the year 1257, which was the seventy-second, and last of his life. His sanctity was attested by an amazing number of miracles, with the history of which the Bollandists have filled thirty-five pages in folio. They have also filled twenty-two pages in folio, with the history of the miracles of St. Peter of Verona, who, after converting a multitude of sinners, and Manicheans in Tuscany, Bologna, Ancona, and the Milanese, was martyred on his return from Como to Milan, the 6th of April, in the year 1252, by Carinus, an assassin, who was hired by the Cathari, to lie in ambush and murder him on the road.

The succession of saints was still kept up by St. John of Mantua; St. Peregrinus Latiozi, who continued doing penance in sackcloth and ashes to the eightieth year of his age; St. Edmund, archbishop of Canterbury; St. Richard, bishop of Chichester; St. William, archbishop of York; St. Lewis, bishop of Toulouse; St. Simon Stock: St. Sylvester, abbot of Osimo; St. Raynerius; St. Lewis IX. king of France, with his only sister, St. Isabella; St. Hedwigis, queen of Poland; St. Clare; St. Elizabeth; St. Gertrude; St. Juliana; and St. Margaret of Cortona, &c.—

These great servants of God had that fundamental maxim of virtue always before their eyes, that even devotion, infected with self-will and humour, becomes vicious, and nourishes self-love and self-conceit, the bane of all virtue, and the chief enemy of the love of God. It is from the poisonous root of self-love that all our vices and passions spring, and the seven capital sins are but so many branches of it. Take away self-love, and you will shut up all the avenues of hell. It is the indispensable duty of every Christian to combat and counteract this dreadful evil, by the opposite virtue of self-denial, in spite of all the refined persuasions of a deluded conscience, and all the specious arguments that are drawn from the artifices and suggestions of self-love itself, since the gospel requires self-denial as a preliminary condition, and the first step necessary to become a disciple of Christ. "If any one will come after me, let him deny himself," &c.—*Matt.* xvi. 24.

Several academies were instituted in this age for the cultivation of letters, one at Salamanca in the beginning of this century, one at Patavium, in the year 1222, one at Toulouse, in 1233, one at Naples, in 1239, one in Sweden, in 1240, one in Cambridge, in 1280, one at Montpelier, in 1282, and one at Lisbon, in 1290. Academical degrees were introduced for the purpose of licencing persons to teach in public. In conferring the degree of *Doctor*, or *Master*, a *Bacillus*, or wand, was delivered, whence comes the name of *Baccalaureus*, or *Bachelor*. The chief ecclesiastical writers of this century were, among others, Innocent III. eminent both for his literary and apostolical labours; Alexander of Hales in Gloucestershire, surnamed the *Irrefragable Doctor;* Ægidius Romanus, styled *Doctor Fundatissimus;* Albertus Magnus, whose works are published in twenty-one large volumes; Augustinus Triumphans; Ulric of Argentina; Alanus, a Cistercian monk, called the *Universal Doctor;* Cardinal James of Vitri; Henricus Gandavensis; Rodericus Ximenius, archbishop of Toledo: Roger Bacon, called *Doctor Mirabilis;* Joachimus, abbot; Helinandus; Humbert; Hugo de Sancto Caro; Vincent of Beauvais; Robert Sorbon; Thomas Cantipratensis; Robert Grotest; William the Wise and Pious, bishop of Paris, who exceedingly promoted the studies in that university, so that there were then more students than citizens in Paris. The works of this illustrious prelate have been reprinted several times, and are standing monuments of his great piety and consummate erudition. If we follow the history of the church through every age with attention, we shall find that the Providence of God has always taken care to raise up such men from time to time for the "defence of the walls of Jerusalem," and to fill them with his Holy Spirit, that they might repel all the assaults of the powers of darkness, and support the faith in its primitive purity, by their writings, their

miracles, and saint-like lives. This has been the case hitherto, and this will be the case to the end of time. The promises made to the church are eternal, and will continue to be accomplished in all succeeding ages. The victories she has heretofore gained over idolatry, heresies and scandals, are a sure proof and guarantee of the victories she is to gain in future.

CHAPTER XXXI.

THE CHURCH OF THE FOURTEENTH CENTURY.

THE pontifical chair was filled in this age by Benedict XI., who, after the demise of Boniface VIII., on the 11th of October, 1303, was unanimously elected Pope on the 22d of the same month, but sat only eight months and seventeen days. His successor Clement V., sat about nine years, and died near Avignon on the 20th of April, 1314. After a long vacancy, John XXII. was elected on the 7th of August, 1316, and sat eighteen years. Benedict XII. succeeded him, and died in the eighth year of his pontificate.—After him Clement VI. sat ten years and about nine months. Innocent VI. was elected on the 18th December, 1352, and sat till the 12th of September, 1362. He was succeeded by Urban V., who sat eight years and near two months. Gregory XI. sat seven years and three months, and died in Rome on the 27th of March, 1378. Urban VI. was chosen on the 9th of April the same year, and died on the 15th of October, 1389. He was succeeded by Boniface IX. who governed the church till the 1st of October, 1403.

The fifteenth general council was held in the year 1310, at Vienne in France, under Clement V. It consisted of three hundred bishops, and a great number of other prelates of distinguished abilities and merit, perfectly acquainted with ecclesiastical discipline and sacred antiquity. This council suppressed the order of Knights Templars, and condemned the Fratricelli, who made all perfection to consist in a seeming poverty. The impure heresies of the *Beguards*, *Lolhards*, and *Turlupini*, with the errors of the *Flagellantes*, who placed penance entirely in the exterior practice of *disciplining*, or flagellation, and other fanatics who made their appearance about this time, were also condemned. The peace of the church was disturbed in this age by the great schism that began in the West, and was occasioned by the election of Clement V., who being a Frenchman, fixed his residence at Avignon, where his successors continued for a considerable time. Anti-popes were set up by the contending parties, and the schism was not entirely extinguished till after the council of Constance.

The succession of saints was kept up by St. Andrew Corsini, bishop of Fiosela; St. John Columbini, founder of the Jesuati; St. Yvo, a priest of little Britain; St. Roch of Montpellier; St.

John of Burlington; St. Peter of Luxemburgh, bishop of Mentz; St. John Nepomucen, martyr; St. Elzear, and his holy spouse St. Delphina, who were a noble pattern for heads of families; St. Catherine of Sienna; St. Clare of Monte Falco near Spoleto; St. Elizabeth, queen of Portugal; St. Catherine of Sweden; St. Agnes of Monte Pulciano, &c. *(See Dr. Alb. Butler, Lives of Saints, tom. 9. p. 329. and tom. 5. p. 217.)* The great St. Nicholas of Tolentin died about the beginning of this century, on the 10th of September, 1306, in the sixty-first year of his age.—He was a prodigy of penance and mortification; his ordinary food was coarse bread, with pulse or herbs; his bed was the bare floor, with a stone for his pillow. The disciplines and iron girdles with which he afflicted his body are shown to this day in Tolentin, where his sacred relics are deposited in a stately basilic. Eugenius IV. who canonized him in the year 1446, styled him *Thaumaturgus*, and declared that no saint since the days of the apostles adorned the church with more miracles. The bull of his canonization alone relates upwards of three hundred renowned miracles, strictly examined, and juridically proved by the solemn testimonies of three hundred and seventy-one witnesses, among whom were different persons who had been raised to life by his intercession. These and such like miracles are not, however, proposed as parts of divine revelation, or articles of faith, to be equally assented to with the miracles that are recorded in the holy Scriptures, but they rest upon their bare historical authority, and deserve at least the same prudent assent, human belief and credit, that is given to other facts, attested by great numbers of eye-witnesses, examined by authority, and found upon record, or related upon good grounds in profane history. Nothing can be more unjust than to charge the church with patronizing forgeries, or countenancing false legends. So far from this, that she condemns all kinds of forgeries relating to religion, as lies of the most criminal and most heinous nature, and that her councils and bishops have been always most severe in detecting and punishing them. See the decrees of the council of Lateran, and of the council of Trent against counterfeit miracles and relics. Yet a little incredulity, accompanied with a presumption of measuring God's works by the short line of human wisdom, will make the best attested miracles pass for forgeries and absurd impossibilities. Is not everything ridiculous and absurd to unbelievers? Is not the whole doctrine of Christ "a scandal to the Jews, and a folly to the Gentiles?" Take away faith, and see what will become of the miracles recounted in the Old and New Testament, where we read that God, for the manifestation of his glory and goodness, has been pleased to favour many of his servants with the gift of miracles, and where Christ our Lord has promised that his disciples should "work greater miracles than himself had wrought; that in his name they should cast out devils,

" and heal all kinds of disorders." (See an excellent treatise of Dr. Hay " On Miracles," printed in the year 1789.)

This century was auspicious to the cultivation of letters. The hard servitude of the people under their immediate lords, who were a kind of subaltern sovereigns in their own estates, with many severe customs concerning vassalage being abolished in France and some other countries, studies began to flourish exceedingly, and great encouragement and protection were held out by many zealous patrons of the sciences. The deprivation of taste under the decline of the Roman empire had begun, and the inundation of the barbarians completed the fall of the polite arts in the West. However, the sciences of faith and piety never languished in the Church of Christ. Sacred learning was always cultivated, even in what are called the dark ages. The study of the holy Scriptures was never neglected. They were carefully delivered down, and accurately corrected from the Hebrew under Charlemagne, and under St. Lewis, with learned notes from the Hebrew, (70, *Origen, St. Jerom, &c.*) long before the revival of the Belles Lettres and the invention of the art of printing. All the great monasteries had public libraries and *Scriptoriums*, where numbers of religious men were employed in copying and transcribing books, at the hours allotted to manual labour. *Ecolatres*, or Scholastics were established in cathedrals, and great care was taken by the clergy to preserve and restore ancient literature. The very names of Lanfranc, St. Stephen Harding, abbot of Citeau, Raymond Martini, Nicholas of Lyra, Porket Salvago, a Carthusian monk of Genoa, Paul of Burgos, Austin Justiniani, Houbigand, a French oratorian, &c. ought alone to stop the mouth of slanderers. Who was it that transplanted and revived the Greek language and authors, and with them all polite arts and literature in the West, says the elegant Protestant author of the " Minute Philosopher." *(Dial. 5, n. 25, T. 1, p.* 324.) Was it not chiefly Bessarion, a cardinal, Marcus Masurus, an archbishop, Theodore Gaza, a private clergyman ? Has there been a greater and more renowned patron and restorer of elegant studies in every kind since the days of Augustus Cæsar, than Leo X. Pope of Rome? Did any writers approach the purity of the classics nearer than the Cardinals Bembus and Sadoletus, or than the bishops Jovius and Vida, not to mention an endless number of Cistercians, French Benedictins, and other learned ecclesiastics, who have eminently excelled in all the branches of polite literature. Several universities were founded in this century. One at Avignon, in the year 1303, another at Orleans, in 1305, another at Dublin, in 1320, another at Pisa, in 1339, another at Angers, in 1346, another at Heidelberg, the same year, another at Prague, in 1358, another at Orange, in 1347, another at Geneva, in 1365, another at Vienna, about the year 1390, another at Sienna, in 1387, and another at Cologne, in 1388.

The most celebrated writers of this century were John Duns Scotus, who died at Cologne in 1308; Augustin of Ancona; William Ockam, a native of Surrey in England, and head of the *Nominal* philosophers, who, in opposition to the *Realists*, maintain that words, not things, are the objects of dialectic; John Bacon; Petrus Aureolus; Nicolaus Lyranus; Gregory of Ariminum; Thomas de Argentina; Jacobus Viterbiensis; Alphonsus Vargas; Pelagus Alvarus; Durandus a Sancto Portiano; Herveus; Francis Mayro; Monaldus; Petrus Paludanus; Guido Carmelita; Ludolphus Carthusianus; John of Burlington; Richard of Hampole; Simon de Cassia; John Taulerus; John Rusbrochius; Antonius Arragonius; Thomas Braduardinus; Alexander de Sancto Epidio; Jacobus Tolosanus; Jordan of Saxony; Henry Suso, the author of several pious tracts, &c. Lithuania was gained over to the church of this century, by the conversion of the grand Duke Wladislaus, and his people.

CHAPTER XXXII.

THE CHURCH OF THE FIFTEENTH CENTURY.

THE apostolic chair was filled in this age by Innocent VII. from the 17th of October, 1404, till the 6th of November, 1406. Gregory XII. succeeded him, on the 20th of the same month and year, was deposed on the 26th of June, 1409, and died at Recanati in 1417. Alexander V. sat from June, 1409, till the 3d of May, 1410. John XXIII. being elected at Bologna, on the 17th of the same month and year, was deposed on the 29th of May, 1415, and died at Florence on the 22d of December, 1419. Martin V. was chosen on the 11th of November, 1417, and sat twelve years, three months, and twelve days, according to an inscription on his brass monument in the Lateran Basilic. Eugenius IV. succeeded him, and died in the sixteenth year of his pontificate. Nicholas V. his successor, died in March, 1455. Calixtus III. held the pontificate from the 8th of April, 1455, till the 6th of August, 1458. Pius II. being elected the same year, on the 27th of August, died on the 14th of August, 1464. On his demise Paul II. being raised to the pontificate, *viva voce*, by the means of Cardinal Bessarion, died on the 26th of July, 1471. Sixtus IV. succeeded him, and sat till the 13th of August, 1484. Innocent VIII. was elected on the 29th of the same month, and died in July, 1492. Alexander VI. was chosen the same year, on the 11th of August, and died on the 18th of August, 1503. On him the following distich was made:

> *"Visuram se iterum Sixtum cum Roma putaret,*
> *"Pro Sixto Sextum vidit, et ingemuit."*
> *When Rome another Sixtus wish'd return'd,*
> *A Sixtus she beheld, and deeply mourn'd.*

In this century the peace of the church was greatly disturbed by a long schism. Italy suffered great loss by the absence of the popes, and the city of Rome in particular was torn by different factions. The Romans complained that their bishops had for seventy-four years past forsaken their church, and they ardently wished for and earnestly solicited their return from Avignon. In fine, Gregory XI. yielding to their pressing entreaties and importunities, removed his seat from Avignon on the 13th of September, 1376, and was received at Rome, amidst the acclamations of the people, with the most lively demonstrations of joy. After his death the Romans, fearing lest the new pope, if he happened to be a Frenchman, might fix his residence again at Avignon, assembled in crowds about the palace where the cardinals were deliberating, and cried out "We will have a Roman Pope." To these seditious clamours they added menaces. The cardinals, being intimidated, named the archbishop of Bari, who took the name of Urban VI. Sixteen of the cardinals being afterwards dissatisfied with their choice, departed from Rome, declared their election null, because it was not free, and elected another pope, under the name of Clement VII. This unhappy affair threw the church into a dreadful confusion. Christendom was divided between two popes: Clement was acknowledged in France, in Spain, in Scotland, and Sicily: whilst England, Hungary, Bohemia, and a part of Germany declared for Urban. The death of Urban did not terminate the schism, the cardinals *of his obedience*, as they were then called, having elected a successor, which the opposite party likewise did on their side. These dismal scenes were frequently renewed. In the year 1409, the cardinals, afflicted at the continuance of so scandalous a division among the faithful, resolved to put an end to it, and for this purpose they united in the council of Pisa, and having withdrawn their obedience from the two contending popes, Gregory XII. and Benedict XIII. they unanimously elected Alexander V. This council was composed of twenty-two cardinals, twenty-four archbishops, one hundred and eighty-two bishops, with above three hundred abbots and theologians. But all their efforts proved ineffectual, the schisms still continued, and the evil consequences encreased. The obstinacy of the popes, the jealousy of the cardinals on both sides, and the different interests of the crowned heads, seemed to forebode a perpetual continuance of the schism, if God, who promised not to abandon his church, had not removed all the obstacles which the human passions opposed to the re-establishment of union. His divine Providence was pleased at length to accomplish this great work in the sixteenth general council, which was assembled in 1414, at Constance in Germany, near Switzerland. John XXIII. Sigismond the emperor, four patriarchs, forty-three archbishops, one hundred and sixty bishops, and upwards of a hundred and

sixty abbots and eminent theologians were present at this council. All the pretenders to the popedom being cited to appear, either abdicated voluntarily, or were deposed, and Martin V. was canonically elected, and generally acknowledged for the only lawful head of the church. Thus ended the schism, after having continued thirty-six years. In this extraordinary case, the church had full power to assemble herself thus in a general council, in order to proceed to the election of a pope, whose title should be unquestionable. This is what she did in the council of Constance, which, as cardinal Turrecremata observes, was but a continuation of the council of Pisa. Whilst the election of the contending popes continued doubtful, the papal chair might be considered in effect the same as vacant, and the faithful in the interim might rest as fully convinced of the infallibility of the public doctrine of the church, as of the infallibility of the gospels, though the persons who wrote them were men subject to human passions. The whole difference being about a matter of fact, that is, about the validity of the election of the popes, the people were not on this account the less attached to the apostolic see and chair of St. Peter. They still continued to believe that there was but one visible head of the church, and that he only who had been canonically elected, was this head and true pontiff. They were not, indeed, competent judges, in the concurrence of different pretenders, to discern which of them was the lawful pope, or which of them had been duly elected; but in this case they might, with a safe conscience, follow the opinion and directions of their respective pastors, as St. Antoninus remarks.

Besides the extinction of the long schism, another object, which the council of Constance had in view, was the suppression of the heretical errors of Wiclef, a doctor of Oxford, which John Huss, rector of the university of Prague, and Jerom his disciple, were spreading at that time through Bohemia, until they were condemned, degraded, and handed over to the civil power in the year 1415. The *Hussites* raised great commotions in that kingdom for about one hundred years, and filled it with civil wars, tumults, and bloodshed, plunder, sacrileges, the ruin of families, and every other sort of calamity. The *New Adamites*, the *Fossarii*, and *Thaborites*, gave great scandal, and perpetrated the most horrid crimes. The *Calixtins*, so called from their belief of the necessity of the communion under both kinds painted the form of a chalice in so many places, that they gave occasion to the following distich:

> *" Tot pinget Calices Bohemorum terra per Urbes,*
> *" Ut credas Bacchi numina sola coli."*
>
> *So many cups Bohemia does afford,*
> *You'd fancy Bacchus only was ador'd.*

John Zisca, a veteran general, and a follower of John Huss, having assembled a powerful army, plundered that whole country with unheard of barbariety, and built the strong fortress, which he called *Thabor*, amidst waters and mountains. He defeated the emperor Sigismond's armies eight times, and when he was dying of a pestilence at Priscon, in the year 1424, he ordered a drum to be made of his skin to terrify his enemies.

In the midst of all the foregoing scandals, the grand design of God, which is the sanctification of his elect, was brought about and accomplished, and the succession of saints was kept up by St. Antoninus, archbishop of Florence; St. Vincent Ferrerius; St. Laurence Justinian, patriarch of Venice: St. Bernardinus of Sienna; St. Thomas of Kempis; St. John Capistran; St. Nicholas Albergati; St. John of Sahagun; St. Didacus; St. James de la Marcha; St. Casimir, prince of Poland; St. Frances of Rome; St. Catherine of Bologna; St. Catherine of Genoa; St. Jane of France; St. Coleta; St. Anthony of Amandula; St. Andrew de Monte Regali; St. Anthony of Aquila; St. Veronica of Binasco; St. Rita of Cassia; St. Francis of Paula, the founder of the religious order of the *Minims*, with many others who were eminent for the gift of miracles, and who edified the world by the sweet odour of their virtues.—*See Alban Butler, tom. 4, p. 10.*

The faith was in this century preached with great success in the kingdom of Congo and Angola, in Afric, and the inhabitants of the Canary Islands were gained over to the church of Christ. Five and twenty thousand Jews and Moors were also converted, and a prodigious number of schismatics and of bad Christians were reclaimed by the preaching, labours and miracles of St. Vincent Ferrerius.

St. Laurence Justinian, says Dr. Cave, was a prelate admirable for his sincere piety towards God, the ardour of his zeal for the divine honour, and the excess of his charity to the poor, which seemed a see that could not be drained. His writings consist of sermons, letters, and fourteen treatises of piety, full of unction. He was constituted by Nicholas V. first patriarch of Venice.

There were but three patriarchs acknowledged in the church till the fourth century. The bishop of Rome was the patriarch of the West, and the bishops of the great sees of Alexandria and Antioch were the patriarchs of the East. Afterwards the patriarchal dignity was conferred on Jerusalem, on account of its sanctity, and Constantinople, on account of the imperial seat usurped the patriarchal right in the year 381, but not without much opposition.—For peace sake it was at length agreed to by a decree of the council of Lateran, in the year 1215, that next after Rome, Constantinople should hold the second rank, Alexandria the third, Antioch the fourth, and Jerusalem the fifth. The title of *Vicar of Jesus Christ*, was always peculiar to the bishops of Rome, as is manifest

om the fifteenth letter of St. Cyprian to Pope Cornelius. The tle of *Papa*, or *Pope*, which signifies *Father*, was anciently ommon to all bishops, they being the Fathers of the church. For nany ages past custom has confined this title to the bishop of ome only, who in quality of head of the whole church, and suc- essor of St. Peter, who fixed his apostolic seat and died in Rome, the spiritual father of all the faithful. Some writers say that he word *Papa*, comes from the initial letters of these four words, *Petrus, Apostolus, Princeps Apostolorum*, which being abbre- iated with a punctum or colon after each of the four initial let- ers, coalesced in progress of time into the word *Papa*, without ny intermediate punctuation. Hence it follows that Baron Hol- erg and some other historians are greatly mistaken, when they as- ert that the order of ecclesiastical hierarchy was introduced in the ighth century; it being evident from the sixth and seventh canons f the first general council of Nice, and from the first council of phesus, that *Metropolitans* and archbishops had been previously stablished. Bingham in his antiquities also proves that the title f *Archbishop* was mentioned by Justinian in the sixth century.— he truth is, that the institution of bishops, metropolitans or arch- ishops, primates and patriarchs originated in the practice of the postles, who, as Eusebius and St. John Chrysostom observe, com- itted the care of the churches in Crete to Titus, and entrusted imothy with the superintendence of all the churches in Asia Mi- or, to direct all the public and common affairs of them.

St. Antonius, archbishop of Florence, was eminent for his writings s well as for his piety. His principal work is his "Sum of Moral Divinity," divided into four parts, wherein all virtues and vices are xplained; the former enforced by pathetic motives and examples, nd the latter painted in the most striking colours, to inspire Chris- ians with horror. St. John Capistran wrote some tracts "on the Council of Basil, on the Last Judgment, on the spiritual warfare, nd the Civil and Canon Law, &c." The works of St. Bernardine re printed in five volumes folio. The works of Thomas of Kem- is, a canon regular of the order of St. Augustine, bear evi- lent testimony to his extraordinary sanctity, especially the incom- arable book of the "Imitation of Christ," whereof he is said to e the author, or at least the copier. It is the privilege of this ook to be the pocket companion of devout persons, as it is the enuine effusion of a perfect Christian spirit. Fontenelle calls it he most excellent book that ever came from the hand of man, the oly Scriptures being of divine original. "The Spiritual Combat" nay be called its key or introduction. That great contemplative Thomas of Kempis, died in 1471, in the 91st year of his age. About he same time died also the renowned prodigy of wit and learning, John Picus, prince of Mirandula, in the 32d year of his age.— The following epitaph was engraved on his tomb:—

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Joannes jacet hic Mirandula cetera norunt,
Et Tagus, et Ganges forsan et Antipodes.

Of John Mirandula, here all does lie
That mortal was, and that could ever die:
For what virtue, learning, sense could him give,
Throughout the world his fame shall ever live.

There were several other celebrated writers in this century, particularly Cardinal Peter de Alliaco, and John Gerson, his disciple, Cardinal John a Turrecremata, Cardinal Nicholas Cusa, Bessarion, archbishop of Nice, Gregory, archbishop of Constantinople, Gabriel Biel, Joannes Capriolus, Thomas Walden, Paulus Utinensis, Andreas Bilius, Dionysius Carthusianus, Gennadius, Joseph, bishop of Modion, Jacobus Perez, Henricus Harpius, Paulus Burgensis, Honuphrius and Alphonsus Tostatus, of whom it is said:

Hic stuper est mundi, qui scibile discutit omne.

Here rests, till summoned to th' Almighty throne,
A prodigy, who knew all could be known.

In the year 1418, near two thousand students were put to death by the people, in a sedition at Paris, and the same year the Portuguese began the discovery of Madeira, and several other islands on the Western coast of Africa, and found a passage by sea to the East Indies, with which no commerce was then open, but through Egypt or Persia. Americus Vespusius, a Florentine, discovered Brasil, in 1497, and Vasco de Gama, the Portuguese admiral, doubled the Cape of Good Hope, in 1498, and having discovered the coast of Mozambique, and the city of Milinda, upon the African coast, he sailed thence to Calicut in the East Indies. The art of printing with types cast in metal was invented about the year 1440, and propagated through Germany, France, Italy, England, &c. The first book that was printed was *Durandi Rationale Divinorum Officiorum.* It came from the new press of John Faust and Peter Schoeffer, his partner, who were aided in their expensive enterprise by John Guttenberg, a native of Mentz, settled then at Strasburgh. The polite arts received great improvement from the invention of printing, especially after the taking of Constantinople by the Turks, for the Grecian scholars being then exiled and scattered over the West, brought into it all the oriental learning, and gave no small support to the cultivation of letters, first in Italy, and afterwards in other parts of Europe. A new plan of education was then adopted, public schools were opened for the improvement of youth, and several academies were established, particularly at Herbipolis, in Franconia, in 1403, at Tours, in 1405, at Leipsic, in 1408, at Louvain, in 1426, at Valentia, in 1452, at Nantz and Fribourg, in 1460, at Basil, in 1459, at Ingolstadt, in 1472, at Copenhagen, in 1479, at Strasburg, in 1487, at Munster, in Westphalia, in 1490, &c.

CHAPTER XXXIII.

HE SEVENTEENTH GENERAL COUNCIL HELD AT FLORENCE, FOR THE EXTINCTION OF THE GREEK SCHISM, &c.

CANONISTS and theologians require to a general council the pre- nce of the chief patriarchs, as principal prelates, (at least by their eputies,) and of bishops, from the different kingdoms of the Ca- olic Church, who represent the body of the pastors of the whole urch. The confirmation of the chief pastor is also deemed by ost divines a necessary condition. If doubts arise whether a ouncil be general, it is to be considered whether it be looked upon y the church as such, and as the representative of the whole; or hether the whole church receives and acquiesces in its decisions; hich the faithful, having their pastors and teachers always ready instruct them cannot in practice be at a loss to know, though is may sometimes be obscure, till circumstances are cleared up. he aforesaid conditions were wanting at Basil after the tenth ses- on. That council was continued eighteen years, first at Basil, after- ards at Lausanne. Its proceedings in 1433, concerning the ussites, and some points of ecclesiastical discipline, were ap- roved and confirmed by Eugenius IV. who, during the tenth ession, ordered the council to be removed, and from this time his gates were refused admittance. Wherefore, it is allowed by most at this council was legal and general in the beginning, but it be- ame afterwards a particular synod and schismatical conventicle, pecially when it was solemnly dissolved by a bull of Eugenius, nd a general council opened at Ferrara in 1437. Turrecremata, nd a considerable part of the prelates that were assembled at asil, removed then, after the twenty-sixth session, but some staid ehind, and continued their sessions schismatically during the forty- ve last sessions. In 1438 they approved the French pragmatic nction of Charles VII., relating chiefly to the collation of bene- es, and in 1439 they prevailed upon Amadeus VII., formerly uke of Savoy, and then a hermit at Ripalles, near the Lake of eneva, to receive from them, under the name of Felix V., a pre- nted pontificate, which he afterwards voluntarily resigned in 1449.

The true general council met first at Ferrara in 1437, and thi- er John Palæologus, the Greek emperor—Joseph, the patriarch Constantinople—with the other prelates, repaired. After six- en sessions a contagious distemper breaking out at Ferrara, the ouncil was removed by Eugenius IV. to Florence, in 1439; nd the same year, on the 6th of July, after all difficulties had en discussed, the re-union of the Western or Latin Church, and the Eastern or Greek Church, was agreed to, and a decree was awn up for that purpose. The Greek emperor—the deputies of e patriarchs of Alexandria, Antioch, and Jerusalem—with six- en oriental metropolitans, or archbishops—several bishops—ten

abbots—and a great number of other Greek dignitaries and ecclesiastics of distinguished abilities, having renounced their schism and errors, openly professed, according to the faith of the Roman Catholic Church, that the Holy Ghost proceeded from the Father and the Son, and that the Pope was head of the Universal Church. They all, Greeks as well as Latins embraced one another in token of union and mutual charity, and subscribed the decree, except Mark, archbishop of Ephesus. After the departure of the Greeks, the Armenians abjured their heresy, and also signed a decree of union. This council lasted three years after the conclusion of this momentous affair, and was at length dissolved at Rome, in the Lateran palace, in 1442.

The eyes of all Christendom had been attentively fixed on this council, and the happy issue of it diffused universal joy through the church. But this bright sun-shine of concord and joy had only emerged from one cloud to be intercepted by another, for the Greeks, thus brought back to the bosom of their mother church, relapsed shortly again into their former schism. The obstinate prelate, Mark of Ephesus, on his return to Constantinople, finding the people of that city violently prepossessed against the union, availed himself of this opportunity to declaim and write against it. An inundation of libels soon appeared, fraught with virulence, calumnies, and falsehoods. Those who had subscribed the decree, were bitterly reviled and treated with so much cruelty, that many of them lost courage, yielded to the stream, and gave up the cause.

Pope Nicholas V. a pontiff of remarkable piety and learning, grieving at the invincible obstinacy of the Greeks, and reflecting on the repeated and unsuccessful labours, which had been taken for their conversion, wrote to them a letter in the beginning of the year 1451, in which he exhorted them in a pathetic manner to open their eyes to their past stubbornness, and to re-unite themselves to the Catholic Church. He addressed himself in particular to Constantine Palæologus, their emperor, in the following words: "The Greeks have already too long abused the patience of God, in persisting in their schism. According to the parable of the gospel, God waits to see if the fig-tree, after having been cultivated with so much care, will at last yield fruit; but if it does not, within the space of three years, which God still allows them, the tree will be cut down by the root, and the Greek nation shall be entirely ruined by the ministers of Divine Justice, which God will send to execute the sentence already pronounced in heaven against them."

This prediction was literally accomplished, for in the year 1453, Mahomet II. having besieged Constantinople with a land army of three hundred thousand men, and a fleet of above one hundred gallies, with a hundred and thirty other smaller vessels, began a

general attack both by sea and land on the 29th of May, early in the morning. He animated his troops so surprisingly, that they advanced through the most violent fire of the besieged, and a storm of darts and stones, over the dead bodies of those that were slain, till they became masters of the city. A janizary having planted the Turkish standard on the top of the wall, the Turks immediately poured in like a torrent, at a breach which they had made by shooting stone bullets of two hundred pounds weight from fourteen batteries, as Phranzes, the Greek historian, relates. The emperor and eight hundred of his soldiers were trod to death in the breach, by the barbarians, and the fugitives were slaughtered without mercy. It is computed that forty thousand Greeks perished on this unhappy occasion, besides sixty thousand who were afterwards sold for slaves. Mahomet allowed his victorious troops to plunder the city for three days, during which they gave a loose to the human passions, were guilty of all kind of excesses, and perpetrated the most execrable crimes ever recorded in the annals of history. Mahomet himself, who is said to have caused the bellies of fourteen of his own pages to be ripped open, that he might discover which of them had eaten a melon taken from him, gave manifest proofs of his tyrannical cruelty on this occasion; for he caused the emperor's head to be cut off and fixed on a pike, and his body to be treated with the greatest indignity; he ordered the nobles and grandees to be massacred and dissected, and the bodies of the empress and her daughters to be cut in pieces, and inhumanly served up on dishes at a banquet. Yet Divine Providence for its own wise reasons, was pleased to permit this monster to prosper in this world, and to be flushed with such wonderful success that he overthrew the two Christian empires of Constantinople and Trebisonde, subdued twelve kingdoms, and took about two hundred cities during his reign. He immediately removed his imperial seat from Adrianople to Constantinople, which has continued ever since to be the residence of the Turkish emperors. After the reduction of Constantinople, he counted the Western empire as already his own, and looked upon himself as master of all Christendom, not doubting but he should soon plant the Ottoman cresent in the heart of Europe, and in the cities of Vienna and Rome. He marched his victorious troops into Hungary, and sat down before Belgrade, on the 3d of June, 1456, but the brave John Corvin, commonly called *Hunniades*, compelled him to raise the siege on the 6th of August, and to retreat with great precipitation, leaving behind him all his heavy artillery and baggage, with the greatest part of his booty, and sixty thousand of his best soldiers killed. The Almighty whose finger is able to overthrow phalanxes that seem invincible, was pleased to make use of him as a scourge to punish the crying sins of the Greeks. A similar fate attended the empires and cities of Ninive

and Babylon, Tyre, Sidon, and Jerusalem: when the people of God had renounced their fidelity to him, he delivered them over in his wrath to the sword of the Pagans, their inveterate enemies. He sent Nabuchodonosor, Vespasian, and Titus to scourge them, to ravage their country, to destroy them by famine, fire and sword, and to carry the survivors into captivity. So true it is, that a deviation from the laws of God is often the occasion of the calamities which sooner or later befal kingdoms and states, and terminate in their utter ruin. The Western empire was sacrificed for the extinction of idolatry at the very time preordained by God, and the barbarian Goths and Vandals were sent as instruments of divine vengeance, to demolish Pagan Rome, in punishment of its crying sins. In like manner the Eastern empire was marked out as a victim of destruction, and sentenced to be enslaved by a barbarous race, who are the greatest enemies to Christianity. The Turks and Mahometans were employed as the instruments of God's avenging justice to chastise the people of Constantinople, and swallow up their empire, which had espoused and fostered the heretical and schismatical doctrines of the Arians, Macedonians, Nestorians, Eutychians, Photians, &c. The Greeks had relinquished the orthodox faith of their ancestors, and rejected a tenet relating to the procession of the Holy Ghost, which had been defined by the church in the year 381, and inserted in the Nicene Creed by the general council of Constantinople. It is certain that they had been seven or eight hundred years in communion with the Church of Rome, and that during that time, they acknowledged the pope, as visible head of the Universal Church, as appears from the first seven general councils, which were held in the East, and in which the primacy of the pope had been authentically acknowledged. Photius himself, who had sown the first seeds of dissensions in the ninth century, did not disagree. The Church of Constantinople never pretended but to be the second Rome, and to hold the first rank after her. The see of Rome was on all hands allowed to be the centre of unity, and all Christians recited the creed then, and said, after the council of Constantinople, as they now say, "I believe the church which is one, holy, Catholic, and Apostolic." They unanimously professed that there was a true church in the world, to which the four distinctive characters of the church of Christ belonged. They believed that there was a society on earth called the true Church of Christ, and composed of pastors and people, and that the pope, or bishop of Rome, was its visible head. It is therefore true to say, and easy to shew, that the Greeks, on separating themselves from the church, which acknowledged the pope for its visible head, and which was incontestibly the true church during the eight first centuries, separated from the true Church of Christ, dissolved the chain of unity, and withdrew themselves from the society of the

faithful, to erect a different society that did not exist before. In fine, they "have condemned themselves in their own judgment," as the apostle speaks. (1 *Tit.* x. 11.) They changed their faith backwards and forwards different times. They solemnly renounced their errors, and subscribed to their own condemnation in the council of Lyons and Florence, but unhappily relapsed into their fatal schism and heresy. Of such persons St. Jude says, in his Catholic Epistle, (v. 19 and 22.) "These are they who separate themselves, sensual men, having not the spirit—being reproved and judged." God in his mercy waited many years for the conversion of the Greeks, but finding them hardened and inflexible, he cut them off at length, like the barren fig-tree. In fine when the measure of their iniquity was filled up, they were delivered into the hands of barbarians, and have ever since continued to groan under the Turkish yoke to this very day. Thus, as the Western empire, which had been founded by Augustus, expired in Augustulus, so in like manner the Eastern empire, which had been founded by Constantine the Great, was extinguished in Constantine Palæologus, eleven hundred and twenty-three years after its first establishment.

CHAPTER XXXIV.

THE CHURCH OF THE SIXTEENTH CENTURY.

The chief pastors in this age were Pius III. Julius II. Leo X. Adrian VI. Clement VII. Paul III. Julius III. Marcellus II. Paul IV. Pius IV. Pius V. Gregory XIII. Sixtus V. Urban VII. Gregory XIV. Innocent IX. and Clement VIII.

Pius III. filled the apostolic see twenty-six days only. Julius II. succeeded him in the year 1503, and died on the 21st of February, 1513. Leo X. held the pontificate eight years and about nine months. He was succeeded in January, 1522, by Adrian VI. who sat till the 14th of September, 1523. Clement VII. sat near eleven years; and Paul III. about nine years. Julius III. governed the church from the 8th of February, 1550, to the 23d of March, 1555; and Marcellus II. only twenty-one days. Paul IV. sat four years and about three months; and Pius IV. almost six years. St. Pius V. filled the pontifical chair from the 7th of January, 1566, to the 1st of May, 1572. Gregory XIII. who happily executed the reformation of the calendar, and established the new style, in the year 1582, sat thirteen years, wanting one month; Sixtus V. five years and four months; Urban VII. ten days; Gregory XIV. ten months and nine days; Innocent IX. two months; and Clement VIII. ten years and one month, dying on the 3d of March, 1605.

New nations in the most remote parts of both the Eastern and Western hemispheres were brought to the flock of Christ, and mil-

lions of converts were gained over to the church in this age, by apostolic preachers and zealous missionaries, who were sent to announce the gospel, and spread over the whole world the fire which Christ came to kindle on earth. This conversion of barbarous nations, according to the divine commission, is the prerogative of the Catholic Church, in which she never had any rival.

Two general councils were held in this century, viz. the fifth council of Lateran, which was the eighteenth general council; and the council of Trent, which was the nineteenth and last general council. The council of Lateran was opened in the year 1512, under Julius II. for the purpose of rescinding the acts of the conventicle held at Pisa the foregoing year, and for abolishing the "Pragmatic Sanction," or constitution, that was made in the year 1438, at Bourges, under Charles VII., king of France, during the sitting of the council of Basil. The Lateran council, after having been twice prorogued, was concluded in 1517, and the differences which had arisen from the Pragmatic Sanction were at length terminated by the famous *Concordate* entered into between Leo X. and Francis I. king of France. The patriarchs of Alexandria and Antioch were present at this council, besides fifteen cardinals, twenty-two archbishops, fifty-five bishops, the generals of the religious orders, and the orators of France, Spain, Venice, Poland, &c.

The council of Trent was opened in the cathedral church of that city, on the 13th of December, 1545, and after having been often interrupted and resumed was brought to a conclusion on the 5th of December, in 1563. There assisted at it six cardinals, four legates, three patriarchs, thirty-two archbishops, two hundred and twenty-eight bishops, thirty-nine deputies of absent prelates, seven abbots, seven generals of religious orders, and above one hundred and fifty theologians, eminent for learning in the Scriptures, fathers, antiquities, and languages, with some of the ablest canonists of all Catholic nations, who attended and discussed every point in the conferences. No new articles of faith were formed or defined in this council, but everything was weighed in the balance of the sanctuary, and the ancient doctrine, and unanimous belief of all foregoing ages, was maturely examined, and explicitly declared. This is the course which the church has invariably pursued through the whole period of the Christian era. She has constanly preserved the sacred depositum, which was received from her Divine Founder, and delivered by the apostles. Her doctrine of faith is always the same, and constantly uniform. Her decrees and decisions in dogmatical points are unalterable and irrevocable to the end of the world; and the one true faith is so essential to her constitution, that without it she would no more continue to be the Church of Christ, than a man would continue to be a man without a soul. It is objected by Fra Paolo and Courayer, that several kings and prelates had private views, and employed intrigues in

his council, which could not be inspired by the Holy Ghost. But ardinal Pallavicini has clearly proved, that both Fra Paolo and Courayer were party writers, and have retailed many notorious landers and errors. It is true, indeed, ambition, envy, and the ike vice, may easily disguise and insinuate themselves even into he sanctuary, under false cloaks, but they cannot prevent Christ rom leading the pastors of his church into all truth, by a special rotection, which does not necessarily imply an inspiration. His romises to his church are the anchor of the Catholic faith, and he very contests and pretended intrigues among the kings and relates, prove the liberty which the council enjoyed, and only erve to convince us, that neither the weakness nor the passions of nen were able to defeat or annul the promises of Christ.

The succession of saints was kept up in this age by St. Charles Borromæus, archbishop of Milan; St. Thomas of Villanova, archbishop of Valentia, styled the "Father of the Poor:" St. Pius V.; St. Ignatius of Loyola; St. Francis Xaverius, apostle of the Indies; St. Aloysius Gonzaga; St. Francis Borgia; St. Lewis Bertrand; St. John of God; St. Stanislaus Kosta; St. Andrew Avellino; St. John of the Cross; St. Teresa; St. Philip Neri; St. Peter of Alcantara, author of a golden book "On Mental Prayer," which ran through near fifty editions before his death; St. Cajetan of Thienna; St. Jerom Æmeliani of Somascha; St. Paschal Bayon; St. Felix of Cantalicio; St Catharine de Ricci, and a numberless multitude of happy souls and glorious martyrs, who suffered cruel torments and death for the faith in various parts of the world, and whose sanctity has been attested by a great number of illustrious miracles.—*See Alban Butler, tom.* 3, *p.* 76; *tom.* 5, *p.* 341; *tom.* 12, *p.* 17.

Seminaries were erected at this period for the education of the clergy, and public schools opened in all places for training up youth in Christian piety. Several religious orders and regular congregations were likewise instituted. The Theatins, in 1514; the Capuchins, founded by Matthew Bassius, in 1525, and approved by Clement VII., in 1528; the Barnabites, in 1526, and approved by Paul III., in 1535; the Recollects, or Reformed Franciscans of strict observance, in 1532; the Jesuits, in 1534; the congregation of St. Peter of Alcantara, in 1555; the Regular clerks of the Christian doctrine, in 1570; the Oratorians, in 1575; the Discalceate Carmelites, confirmed by Gregory XIII., in 1580, &c. all these different orders making a beautiful variety in the church militant, and forming so many societies and companies, united in the profession of the same creed, and tending towards Christian perfection, by different exercises of piety and devotion. The Maronites, so called from St. Maro, abbot, who erected many monasteries in Syria, and trained up a great number of holy solitaries in the fifth century, were inveigled for a time into the Greek schism, but

they returned to the communion of the Catholic Church under Gregory III. and Clement VIII. They have a seminary at Rome, which has produced several great men, who have exceedingly promoted true literature. Their patriarch, styled *of Antioch*, is confirmed by the Pope, resides in a monastery in Syria, at the foot of Mount Libanus, and has under him five metropolitans, namely, of Tyre, Damascus, Tripoli, Aleppo, and Nicosia, the capital of Cyprus.

Divine Providence was pleased to raise a great number of learned doctors, and ecclesiastical writers in this age. The most celebrated were, cardinal Thomas Cajetan; cardinal Stanislaus Hosius, bishop of Wormia, in Poland, and one of the ablest polemical writers that any age ever produced; cardinal Hieronymus Seripandus, one of the presidents of the council of Trent; cardinal Ægidius Viterbiensis; John Driedo, doctor of Louvain; Claude d'Espense, doctor of Sorbonne; Nicholas Maillard, dean of that faculty; William Estius; Joannes Hoffmeisterus; Albertus Pighius; cardinal Reginald Pole, who is much extolled by Burnet himself for his erudition and virtue; Anthony Augustinus, archbishop of Tarracona, and one of the greatest men, says Du Pin, that Spain ever bred; Melchior Canus; Dominicus Soto; Petrus Soto; Bartholomew *de Martyribus*, archbishop of Braga; cardinal Francis Toletus; Ludovicus Vives; Alphonsus Rodriguez; Lewis of Granada, whose works have been translated into all the languages of Europe; Lewis Blosius; Martinus Navarrus; Joannes Cochlœus; Alphonsus Salmeron; cardinal Commendon; and cardinal Frederick Borromæo, who wrote several pious works, and founded the famous Ambrosian Library at Milan, which is said now to contain thirty-eight thousand volumes, including fourteen thousand manuscripts, with many literary curiosities, and curious monuments of antiquity. The venerable John of Avila, a native of the diocese of Toledo, flourished in this century, and was the edification of the church by his virtues, its support by his zeal, its oracle by his doctrine. He was a profound and universal genius, a prudent and upright director, a prodigy of penance, a celebrated preacher, powerful in words and works, the glory of priesthood, the apostle of Andelusia, revered by all Spain, and known to the Christian world. About this time Thomas of Jesus was author of the excellent book entitled "The Sufferings of Christ," which he composed whilst he was confined for the faith in a frightful dungeon in Morocco.

Whilst the church was extending her branches over every region of the globe with amazing success, the Turks, the great enemies of Christianity, made several attempts to add the Western kingdom to the Ottoman Empire. The numerous armies of Amurath and Mahomet II. had been often defeated in the 15th century by the famous George Castriot, whom they called *Scanderbeg*, that is *Lord Alexander*. However, this did not deter Solyman II. named

the Magnificent, from resolving to overrun all Christendom with his arms. He took Belgrade in the year 1521, Rhode Island in 1522, defeated Lewis, king of Hungary, in 1526, took Buda in 1529, and besieged Vienna in the reign of Charles V., and though he was forced to raise the siege, after lying a month before that city, and after losing eighty thousand men, he broke into Hungary in 1532, with a formidable army of three hundred thousand horse and foot, and carried devastation with him all over that kingdom. He took the Island of Corcyra from the Venetians, in 1537, and brought several thousands of prisoners with him to Constantinople. He penetrated again into Hungary, in 1541, 1543, and 1551. He invaded Tripoli, in Africa, in 1560, and destroyed the Spanish fleet, with eighteen thousand men. In the year 1566 he besieged the Isle of Malta for the space of four months, but was obliged to retreat with eight thousand men, though the garrison, commanded by the valiant John Valette, the grand master of the Knights of Malta, had only six thousand to oppose him.

Selimus II. the son of Solyman, elated with pride, and flushed with the many signal victories he had gained in the East, resolved to carry his arms into the West. Having already swallowed up in his own imagination all Italy, with the neighbouring countries, he haughtily demanded of the republic of Venice the surrender of the isle of Cyprus, by way of satisfaction for some pretended injuries, but in reality for the sake of its excellent wine, with which he was extremely besotted, though forbidden by the Alcoran. In the year 1570 he besieged and took Nicosia, the capital of Cyprus, and in 1571 the opulent city of Famagusta, where he put all the brave Venetian officers to death, and caused the governor to be flayed alive in the market-place after cutting off his ears and nose. The Venetians, alarmed at those proceedings, immediately fitted out a fleet of great gallies and small vessels, with an army of twenty thousand valiant soldiers under the command of Don John of Austria, son of Charles V. They sailed directly from Corfu and met the Turkish fleet, consisting of three hundred and thirty vessels, in order of battle, near the harbour of Lepanto. A bloody and obstinate engagement ensued on the 7th of October, and after a fight of three hours with equal advantage, the Christians gained a most complete victory. The Turks lost thirty thousand men, and above two hundred ships and gallies, besides ninety that were stranded, burnt or sunk, and three hundred and seventy two pieces of cannon. Five thousand prisoners were also taken from them, and fifteen thousand Christians, who were found chained on board their gallies, were set at liberty on this occasion. Thus, the Almighty who has set bounds to the raging billows of the sea, and who weighs in his hand the globe of the universe as a grain of sand, was pleased to fix limits to the power of the barbarians, and to stem the tide of their victories in the very height of their pride and prosperity.

CHAPTER XXXV.

THE REBUILDING OF THE VATICAN CHURCH OF ST. PETER, &c.

It was in this century, in the year 1506, that Julius II. laid the foundation of that finished masterpiece of architecture, the Vatican Church of St. Peter in Rome, the old church being fallen to decay. The ancient regular manner of building, which effected its purposes with less materials, and observed the rules of justness and proportion in all parts, followed the fate of other polite arts and sciences in the West. The Romans learned it from the Greeks, but it began to be neglected and depraved among them in the reign of Gallien, as appears by his triumphal arch in Rome. After the inundation of the barbarians, Gothic architecture, in which no certain rules, proportions or measures were observed, took place in the West, and was executed with wonderful success in the eleventh, twelfth and thirteenth centuries, merely by the dint of genius in masons and architects, when they got proper encouragement. The wonderful cathedral of Pisa, the so much admired dominican convent in Bologna, the cathedral of Sienna, which is deemed the most finished Gothic building in the world, the rich majestic cathedral of Milan, were raised in the eleventh, twelfth and thirteenth ages. From that period excellent and ingenious artists, by studying the best models of ancient architecture still standing in Italy, and by conversing with cardinal Bessarion and other learned Greeks, restored the true taste of regular architecture.

The church of St. Peter was begun by the famous Bramante Lazari, who died in 1514. It was continued by the renowned architect and prince of painters Raphael Urban, then by Michael Angelo, Barozzi, James de la Porta, and Maderno, till it was dedicated by Urban VIII. in 1626, and finished under Paul V. by Bernini. This grand and beautiful church is, according to Jones, seven hundred and twenty two feet long, five hundred and twenty broad, and four hundred and thirty-two feet high. Under it there is a spacious subterraneous church, with a number of elegant chapels, altars, marble statues and vaults, wherein are deposited the remains of many holy martyrs, popes and other saints. But the richest treasure of this venerable place consists in one half of the precious relics of SS. Peter and Paul, which lie in a sumptuous vault, that is most richly ornamented with pillars of alabaster, and inclosed above with a semicircular balustrade of antique yellow and white marble, beyond the middle of the church, near the patriarchal altar, at which only the pope celebrates mass, unless he commissions another to officiate there. This sacred vault is called, "the confession of St. Peter, or the threshold of the apostles," (*Limina Apostolorum*) to which devout persons have flocked in pilgrimages from the primitive ages. The papal altar

ands under the grand dome, and is supported by four huge pil-
rs of gilt bronze, which are beautifully turned and ornamented
ith emblematical figures and festoons, and erected on four lofty
quare pedestals of variegated marble, that are inlaid with large
ross keys of gilt bronze, representing the keys of St. Peter. On
he top of the four pillars of this magnificent altar are placed four
eautiful figures of angels, seventeen feet long, and cast of gilt
ronze, each of them holding a garland of gilt bronze in one hand,
nd with the other supporting a square gilt bronze canopy of ad-
irable beauty and most curious workmanship, with a bronze
ross terminating the whole, at the distance of one hundred and
eventy seven palms from the floor. The most amazing part of
his vast edifice is the grand dome, which is supported by four
tupendous pillars, embellished on every side with white marble
allustrades, elegant pews, shrines, medallions, pictures, busts,
nd statues of Egyptian marble, and a great variety of emble-
natical figures in mosaic, &c. The dome is four hundred and
inety-four palms high, and one hundred and ninety-two in dia-
neter. The interior of it is finished in the highest taste, and
ncircled with a pallisadoed gallery, and terminates with a beau-
iful lantern and spire of the neatest construction. The exterior
ircumference of this great dome is computed to measure six
undred and twenty feet, and it appears so conspicuous, that it
s easily discerned by travellers at the distance of twenty miles
rom the city of Rome.

It would be an endless task to enumerate all the other orna-
ments and decorations of this church, which are so many and so
great, that after viewing them with attention for the course of a
year, new beauties will be discovered in the end. The proportions
are so just, that nothing appears there long, broad, or elevated,
and the enormous size is only perceived, when every part is ex-
amined separately. Entering into one of the ten chapels, which
are in the aisles, with ten smaller domes, or oval cupolas corres-
ponding to them, you find yourself as if in a cathedral. At the
upper end of the church, which is built in form of a Greek cross,
the grand monument of the chair of St. Peter, presents itself with
an unparalleled majesty. The ornaments of it are said to have
cost one hundred and seven thousand, five hundred and fifty-one
Roman crowns. The four feet of it are supported by four gilt
bronze statues, each seventeen palms high, of four doctors of
the church, two of the Latin church, St. Augustine and St. Am-
brose, and two of the Greek church, St. John Chrysostom and
St. Anthanasius. These statues are elevated on four lofty pedes-
tals of variegated marble, to such a height that the feet of the
chair are upon a level with their heads. The figures of two angels
of gilt bronze are placed on each side of the chair holding the keys
in their hands, and above them the Holy Ghost is represented in

the form of a dove, with a surrounding multitude of cherubims and seraphims, and the figure of a grand *Glory*, all in gilt bronze, casting brilliant rays to a very considerable distance, and at times redoubling their brilliancy by means of the rays of light which the meridian sun conveys through a yellow stained glass window in the rere. The choice paintings by the most celebrated masters, the sculpture, stucco, and mosaic work, the great number of beautiful altars, and rich ornaments thereto belonging, the nineteen superb marble mausoleums of popes, kings, queens and princes, which are erected in different parts of this church, the pleasing variety of fine marble statues and emblematical figures, representing the different virtues, the elegance of the new sacristy, which is built in the form of an octagon, and of the pilasters in the corridore leading to it, the grandeur of the ceiling curiously decorated and gilt, nay, the very floor paved with polished marble, and partly inlaid with mosaic, partly with white marble circles, which exactly correspond to the dimensions of the different cupolas, &c. justly excite admiration in every spectator of taste and judgment. The two holy water fountains, which are erected on each side of the principal nave, at a proper distance from the middle gate and entrance, are amazingly beautiful and grand. They are made of yellow antique marble, and supported by two white marble statues of angels, which on close inspection are found to be six feet high, though they appear exactly proportioned, and suitable to the purpose for which they are designed. The drapery that embellishes this noble piece of sculpture, is composed of lapis lazuli.

There are five grand gates or entrances into the body of the church, supported by lofty pillars of oriental marble, in the Doric order, on each side. One of them is always closed, except in time of jubilee. The folding doors of the middle gate are entirely of bronze, and of a prodigious height and size. On them is seen a lively representation of the crucifixion of St. Peter, and the decollation of St. Paul. Over them Christ is represented entrusting his flock to the care of St. Peter, and on the opposite side of the grand porch, the ship of Peter appears to be tossed to and fro by the fury of the raging billows of the sea, but still is kept above the water and preserved from sinking. The porch itself is so spacious and magnificent, that it might be looked on as a noble church any where else. At both ends of it there are two spacious galleries, separated by iron palisadoes from the remainder of the porch, and in one of them is erected an equestrian statue of Constantine the Great, and in the other a statue of Charlemagne. Exclusive of these two apartments, the porch is two hundred and sixteen feet long, and forty feet wide. Including them, the whole length is reckoned six hundred and forty eight palms. The ceiling is computed to be one hundred and forty-three palms high from the floor

t is decorated with gilt stucco, as the floor is paved with polished marble of various colours, and the wall occasionally hung with pieces of fine tapestry which represent the miracles and historical passages of the New Testament. There is a majestic passage from each end of the porch to the colonnade, and in the front, directly opposite to the five gates of the church, there are five other neat folding gates of iron palisadoes, with open circular tops, and a commodious landing place at the bottom contiguous to a very extensive stair-case of twenty-one marble steps, which being divided into three flights, and projecting in an oval figure in the middle, afford a very easy assent to, and descent from the church. Over the porch there is a noble apartment of equal grandeur and magnificence, called the *Lodgio*, and beautiful in the front, from one side to the other, with balconies, balustrades, pilasters, and open windows with circular tops, &c. Over this *Lodgio* is raised a fine attic story, that terminates with a grand ballustrade, crowned with twelve lofty statues of the twelve apostles, which are ranged at a proper distance, with a beautiful statue of Jesus Christ in the centre. The *façade* of this so much admired pile of building is two hundred and fifty-one palms high, and five hundred and fifty-two wide. The various pillars which adorn it are of a prodigious size, and one hundred and twenty-six palms in height. The spacious court or open area that interposes between it and the beautiful bridge and castle of St. Angelo, being 1230 palms deep, contributes much to its majestic appearance, and places it in a most agreeable point of view. It is neatly paved and intersected with lines of white marble in the form of a star. At the upper end, on the right and left side, near the steps leading to the portal, stand two handsome pedestals, on one of which is erected a statue of St. Peter holding the keys, and on the other a statue of St. Paul holding a flaming sword. Towards the lower end, at a regular distance, on the right and left, two grand fountains with double basons, of a circular figure, one above the other, and elevated about twenty feet from the surface of the area, are incessantly playing and emitting their waters, through a great number of united tubes, and to an amazing height, until they descend again in the form of a bow. A most beautiful obelisk of Egyptian granite, eighty feet high, is erected in the centre of the court, on an elegant square pedestal thirty feet high, surrounded with pillars, and fronted with white marble, with the following inscription :— *Christus Vincit. Christus regnat. Christus imperat. Vicit Leo de tribu Juda. Ecce crucem Domini. Fugite partes adversæ, &c.* The obelisk rests immediately upon the backs of four rampant lions of bronze, and terminates above like a pyramid, with a large cross of bronze. This grand obelisk is said to have been originally dedicated to the pagan gods by the emperor Trajan, but was afterwards consecrated to Christ, by Sixtus V.

On each side of the court there is a most majestic oval colonnade of three hundred and twenty columns, with eighty pilasters, in the Doric order, arranged in four rows near the two vaulted porticos of twenty-four arches which lead immediately into both ends of the grand porch, and which form a square between the obelisk and the front of the church. The porticos and the colonnade are covered in, and crowned with an entablature of curious workmanship, and with an elegant ballustrade, whereon are erected one hundred and thirty-six elegant statues, twenty-four palms high.

The church of St. Peter is but the second patriarchal church of Rome, that of *St. John Lateran* being the first, as an inscription on its walls imports. It is also amazingly grand and beautiful.—It contains five naves, and is supported by three hundred and thirty-five marble pillars. The sides of the grand nave are ornamented with twelve great marble statues of the twelve apostles, arranged at a regular distance, and exhibiting each one of the twelve articles of the creed. The patriarchal altar here is exceedingly beautiful, and the sculpture executed in a most masterly manner. The chapel of Corsini, near the grand portal, is justly deemed one of the richest and the most beautiful in the world. The principal front of this church is crowned with an elegant ballustrade, whereon are erected eleven lofty statues, that represent Christ with the four evangelists, and the six greater prophets. Near this church stand the ruins of the famous amphitheatre, or the *Colisee*, which contained with ease eighty thousand, and if crowded one hundred and fifty thousand spectators. Vespasian, after his triumph over Judea, employed twelve thousand captive Jews in raising this stupendous oval fabric for entertaining the people with shows and public exhibitions. It was completed by Titus, and the outside of the walls was ornamented with a great number of beautiful columns which the family of the Barberini removed for the purpose of decorating their own palace. This gave occasion to that common saying: *Quod non fecerunt Barbari, fecere Barberini.*—The inner side around the area contained seats, made of vast polished stones, one above another, that the spectators might have a perfect view of the whole pit, without any hindrance. The *Cavea* under the walls contained dens for the wild beasts, and dark dungeons for the condemned prisoners, and the *Porta Libitinæ*, was the gate through which the bodies of the slain were dragged out. The *Vomitoria* were gates so contrived in the walls, that persons went in and out without being crowded. The *Arena* or oval pit, was strewed with sand to suck up the blood, and surrounded with iron rails on a ballustrade about a yard from the lower seats, for a fence, that the beasts might not be able to hurt the spectators. This place, which was bedewed with the blood of great numbers of holy martyrs, is now converted into a religious purpose, and called the *Via Crucis*, or the station of the holy cross, fourteen station-

ry chapels which the faithful resort to with edifying piety and de-
otion being erected at a regular distance from each other, all
ound the interior circumference.

The other patriarchial churches, and principal basilicas in the
ty are the church of *the Holy Cross in Jerusalem*, wherein part
f the real cross of our Saviour is preserved to this day, and the
nurch of *St. Mary Major*, both of which are situated within
ne distance of about half a mile from St. John Lateran's. The
nurch of *St. Paul* stands on the Ostian Road, about five miles
om Rome; the church of *St. Sebastian* on the Appian Road,
nd of *St. Laurence extra Muros*, on the Tiburtian Road. These
even churches form the seven stations of Rome.

The church of St. Paul is supported by one hundred and forty
rge and beautiful pillars, chiefly of white marble, taken out of
ntoninus's baths, and from the tomb of Adrian. Some of them
e of porphyry, some of granite. The church is very extensive
nd contains five naves. The patriarchal altar is erected in the
entral nave over a subterraneous chapel, wherein half of the
licks of SS. Peter and Paul is kept, and under a beautiful pavil-
on, that terminates above in the form of a pyramid. This altar
supported by four pillars of agate and porphyry. The twenty
ur elders mentioned in the Apocalypse, with Christ at their head,
e beautifully represented in mosaic on the ceiling, with a won-
erful variety of ancient historical paintings, &c. The two
cades of the church of *St. Mary Major*, in the Ionic and Corin-
ian orders, with its elegant portals, octagon domes, spires, belfry,
alustrades, statues, galleries, pillars, pilasters, basso relievos,
allisadoes, and the adjacent obelisks and fountains, make a most
ajestic appearance, and inspire the beholder with sentiments of
everence and respect for the house of God. The interior of this
nurch is most richly embellished with gilt stucco and mosaic,
ith porphyry pillars and pilasters, with bronze statues and choice
aintings. The roof is supported by thirty-eight columns of white
olished marble, and four of granite. The patriarchal altar, in
ne grand nave, is formed of porphyry, and the elegant square
anopy over it is sustained by four great figures of angels standing
n porphyry pillars. Under this altar there is a subterraneous
hapel, adorned with a number of white marble statues, and with
lively representation of Christ in the stable and manger of Beth-
hem. Nothing can be more magnificent than the Borghesian,
onfalon, and Sixtine Chapels, which are in this church. The
alls are encrusted with the richest Egyptian marble. The altars
e finished in the highest taste. The pillars are covered with
riental jasper, the pedestals are enriched with agate, the bases
nd capitals are formed of gilt bronze, and the table and front of
ne altar of lapis lazuli.

The city of Rome abounds with a great number of other stately

churches, but the church of the Jesuits is one of the most magnificent piles of building in the world, next to the Vatican, and is not less admired for the elegance of the architecture than for its riches, consisting in costly beautiful ornaments of gold, silver, jewels, exquisite paintings, statues and carving, and a great profusion of fine marble. Among the many chapels which it contains, that of St. Ignasius is the admiration of travellers. His sacred remains lie there in a silver shrine under the altar, exposed to view. The other glittering rich ornaments of this place seem almost to lose their lustre, when the statue of the saint is uncovered. It is somewhat bigger than the life, because raised high. Its bright shining gold, silver, and sparkling diamonds, especially in the crown of glory over the head, dazzle the eye. It is surprising to hear so many in those days inveigh against the splendour and magnificence of the ornaments of the House of God, as favouring too much of worldly pomp, and nourishing pride and vanity. On pretence of refining religion, and rendering it more spiritual, they cry out in the language of those who were filled with indignation on seeing the pious penitent of the gospel pouring out a precious ointment on the head of our Lord: "To what purpose is this waste and profusion? These valuable things might be sold, and the price given to the poor." But those who are not ashamed to exclaim thus against the rich decorations that become the House of God, and render it a figure of heavenly Jerusalem, shew that they are divested of all sense of piety or respect for God. They are generally people full of themselves and of their own wit and judgment, who are displeased at seeing that employed for the honour of the Almighty, which they would wish to be their own property. Can any thing be conceived more splendid or more magnificent than the sacred vestments used by the priests in the Old Law? Or than the golden candlesticks, the lamps and goblets, the rich images of cherubims, the cedar altar, and tables covered with the purest gold, the censers and vessels of massive gold, &c., which God himself commanded to be used in the Temple of Solomon? Does not this example of God himself authorize the embellishment of places of divine worship in the New Law, whereof the Old Law was only a type and shadow? Is it not alone sufficient to silence the enemies of religion? The rich decorations of Christian churches are so far from nourishing pride and vanity, that they serve to inspire the faithful with reverential awe and respect; and for this reason those who have been most remarkable for their profound humility and solid virtue, were always the most zealous for the splendour and magnificence of every thing relative to the service of God, as we learn from the history of all foregoing ages

CHAPTER XXXVI.

THE RISE OF LUTHERANISM IN GERMANY, CALVANISM IN FRANCE, AND SOCINIANISM IN TUSCANY, POLAND, &c.

No age since the commencement of the Christian era, has even en more productive of new religions than the sixteenth century. artin Luther broke off in the year 1517, from the communion of e established church of all Christendom, and separated himself)m the great body of the faithful diffused all over the world.— e tells us himself that he stood alone in the beginning, *(primo lus eram,)* as if the divine goodness had abandoned his church, d left the world in darkness, until his appearance: but he no oner sounded the trumpet of sedition than all Germany was set a flame. He qualified his apostacy with the name of *Reforma-n*, and set out with exclaiming against errors and abuses, this ing the usual cry of rebels against their lawful sovereigns. He sely prophesied, that the reign of Popes should have an end in o years time, and pretended that the church had fallen into ruin d desolation; but it appeared strange, that in such a number holy prelates, learned doctors, and eminent saints, who had 'ed and died in her communion for fifteen hundred years, no one er perceived the imposture, no council ever gave information :reof, no father, no historian opened his mouth or employed his :n to decry or record such pretended errors, till Luther made the scovery. He began immediately to show his contempt of the ugustines, the Jeroms, the Cyprians, and other ancient fathers, vered for so many ages, though these great lights of antiquity ere better qualified to know the doctrine of the primitive church an he was, at the distance of fourteen hundred years; but he nted his spleen against them, because he was sensible their au-ority and his new religion could not stand together. He poured it a torrent of gross, scurrilous, and abusive invectives against e most respectable characters; and though at first he professed a aversion to violence, he soon altered his maxims, and declared at blood was requisite for the establishment of his gospel, and at the true children of God would do well if they washed their nds in the blood of Popes, cardinals, and bishops. Strange nguage in the mouth of a man who set up for an apostle! Could ie religion of Jesus Christ authorize such proceedings? In par-cular he bent his virulence and rancour against the Church of ome, because he knew that it was her special province to oppose l innovations in faith. Henry VIII. wrote a book against him, hich he sent to Leo X. with the following distich, and for which e was styled: "Defender of the Faith:"

"Anglorum Rex, Henricus, Leo decime, mittit
"Hoc opus, et fidei testem et amicitiæ."

Great Leo, this from Henry's hand receive,
As much as faith can say, or friendship give.

But Luther had the address to engage several other powerful princes to take part with him, being allured by the hopes of enjoying the church lands, and sharing in the rich spoils and revenues of the abbeys and monasteries. Frederick, elector of Saxony, openly declared himself his protector. He drew over Philip, landgrave of Hessia, by granting him, through a shameful complaisance, a license to have two wives at once, contrary to the express prohibition of Christ. Nay, Luther himself, notwithstanding the most sacred engagements of his ordination and religious vows, ventured upon taking a wife, and married Catherine Boren, a professed nun, to the great scandal of his friends, (*Melancthon, l.* 4, *Epist.* 24,) and in open defiance of the established laws of the church, which never allowed priests or religious to marry, after receiving Holy Orders, and making a voluntary promise to God to live continently, the breach of a solemn vow of chastity being a formal violation of the divine law, expressly condemned, (*Deut.* xxiii. and 1 *Tim.* v. 12,) where the apostle, speaking of widows who presume to marry after having thus consecrated themselves to God, says, that "they incur damnation because they have cast off their first faith," that is, their solemn engagement made to God. Hence, St. Augustine, (1 *de bono Vid. c.* 11,) affirms that the breach of such a vow of chastity "is worse than adultery." Luther's revolt was followed with a visible decay of Christian piety, and an increase of vice and immorality among all degrees of people in Germany. Erasmus himself though no zealous advocate for the church, could not help observing the general decay of piety that ensued, and the degeneracy of morals that was brought on by the change of religion, and by enfranchising men from the powerful curbs and penitential exercises of fasting, abstinence, confession, and other religious duties. Luther also made the same remark, and the historians of those days tell us, that the Lutheran magistrates of the illustrious city of Nuremberg were so sensible hereof, that they solemnly petitioned the emperor Charles V. to re-establish auricular confession among them by an imperial law, as a check upon the prevailing libertinism, alleging, that they had learned by experience, that since it had been laid aside by them, their commonwealth was overrun with sins against justice and other virtues, heretofore unknown in their country, and that restitution for injustices committed was scarce any longer to be heard of. The petition only moved the court to laughter, as if a human law could compel men to the confession of the secrets of their consciences, and as if it was to be expected that any attention would be paid to the ordinance of man by a people who disregarded the institution of God, as the emperor replied. Such was the commencement of that fatal de-

tion from the ancient faith, which afterwards tore away many
: edifices from the rock on which they had stood for several
nturies. In the year 1529 the Lutherans in Germany protested
ainst the decree of the emperor, enacted at the diet of Spire,
d having formed an army of 72,000 men, they desolated the
vinces of Suabia, Franconia, and Alsatia, pillaging and burning
urches, destroying monasteries and castles, and massacring
ests and religious.

In the year 1536, John Calvin, having relinquished the ancient
h, and deserted the church in which he had been baptized,
ntered into France a new system of religion, and made Geneva
centre of his sect. He was an enemy to all subordination, re-
ted all authority, and threw off all obedience to the ruling
wers. Yet he required so implicit a submission, and so blind
obedience to everything that he himself was pleased to define,
at he caused Michael Servetus, an Unitarian, to be condemned
d burnt alive at Geneva, in 1553, by a decree of the senate,
having advanced some erroneous doctrine about the mystery
the most holy Trinity. It is impossible to read the history of
lvinism without being shocked at the disorders and horrid vio-
nces committed by its abettors and followers in Dauphine, Gas-
ny, Languedoc, and other provinces. During three reigns France
s convulsed and torn with continual factions, civil wars, and
body engagements. It is computed that in the course of these
ars twenty thousand churches were destroyed, nine hundred
wns and villages burnt. Two hundred and fifty priests and one
ndred and twelve religious monks were massacred in the province
Dauphine alone. This made Erasmus say, that "disciples
Luther and Calvin were equally as good at fighting as at
sputing." Erasmus died in 1536, when the following epitaph
as inscribed on his tomb:

"*Hic jacet Erasmus, qui quondam bonus erat Mus,*
"*Rodere qui solitus, roditur a Vermibus.*"

Here lies a snarling biter, in his day,
But now, in turn, to biting worms a prey.

About the middle of the sixteenth century there arose at Sienna, Tuscany, another new sect, called *Socinianism*, from Loelius nd Faustus Socinus, the authors of it. Socinianism is a compound Arianism, Macedonianism, Photianism, and of the old con-emned errors of Paul of Samosata, and of the Sabellians and bionites, for which reason its followers are called the new Ebion-es, Antitrinitarians, Unitarians, and Socinians. Socinianism is nt one remove from Deism, or bare natural religion, and its ten-ency is to lay aside the belief of the mysteries of the Trinity and carnation, and to overturn the whole system of Christianity. uther began the work, Calvin carried it on, but Socinus ender-

voured to undermine the very foundation, according to the following epitaph that was made from him:

" Tota quidem Babylon destruxit tecta Lutherus,
" Muros Calvinus, sed fundamenta Socinus."

Three grand reformers fir'd with ardent zeal,
Proud Babylon at various times assail;
Luther of pious haste to give a proof,
Untiled the building, and stripp'd off the roof;
Calvin with greater rage pull'd down the wall;
Socinus raz'd foundations, earth and all.

The chief and favourite principle of the Socinians is, that whatever is above reason, or is not reconcileable to it, is against it, and that no mystery can be admitted in religion: a principle that not only flatters the pride of the human heart exceedingly, but likewise opens a door to endless divisions, and often drives the abettors of it into the most glaring inconsistencies, and monstrous absurdities against reason itself. If nothing is to be allowed in faith or religion but what our reason fully comprehends, will it not follow that articles of faith must vary in proportion to men's capacities?—Moreover, to believe no mystery, or to admit nothing above reason, is the most extravagant inconsistency in man, who feels the weakness and short-sightedness of his reason in everything, whether in or about himself, and to whom the whole universe is in every part an enigma. It is much more inconsistent in a Christian, to whom the Scriptures present a religion that is founded in mystery and divine revelation, and that by its brightness and evidence dispels the mists, and lays open the artful subterfuges of Socinianism.

The gross errors and absurdities of pagan antiquity plainly show the weakness of human reason, unassisted by divine revelation, and prove the absolute necessity of a revealed religion to direct us even in the paths of moral virtue, and to guide us even in the search of many necessary truths; for as the human mind is of itself nothing but darkness, we stand in need of the light of divine revelation as a sure guide to point out to us the straight way, and to conduct us with safety through the dangerous pilgrimage of this mortal life. If we forsake it we lose and bewilder ourselves, how much soever enlightened we may suppose ourselves to be. How many acute philosophers, great geniuses, and strong reasoners, have gone astray, and run into all kinds of excesses, by relying too much on the strength of their own reason, and pursuing their own speculations, without a sense of religion? How many lost sight of common sense, and overset and unhinged their understanding, by too intense an application to things beyond their sphere? How many have mistaken the wild fancies of their brain for right reason? Cicero justly remarks, that nothing can be in-

nted ever so absurd or monstrous, which has not been said by me of the ancient philosophers, who, like the Socinians of those days, boasted mightily of making reason their only guide. St. Augustine tells us, that the Manicheans, by relying too much on the strength of their own reason, whilst they derided the simplicity of the true believers, became at length so absurd as to teach, that when a fig-tree was plucked and eaten both it and its mother tree wept with milky tears, and that particles of the Deity, imprisoned in the fruit, were restored to liberty.

The root of such abuses is pride and secret vanity, self-sufficiency or complacency, that men easily entertain in the opinion of their own knowledge or penetration, and that makes them overrate their imaginary perfections and superior abilities. Nay, pride alone has sometimes made men forget that they were men, and has given raised them to the extravagant presumption of claiming divine honours, as we read of Alexander, the celebrated Macedonian conqueror, and of several emperors of ancient Babylon and Rome. Sound philosophy demonstrates, that as there is nothing more certain than that there is a God, so nothing is more certain than that there must be a religion, and a revealed religion, which has God for its author; for there is no such thing, and no such thing can be, as natural religion. Natural religion would be that, where reason alone would dictate to man the homage and worship that the Deity demands of him. But his natural lights do not reach so far, as the Deists have been forced to acknowledge. Man cannot attain by his reason only to the free designs which God has over him; he cannot discover what his destination is, or how he is to appease God when he has offended him. He must be taught these duties by a revealed religion. It is this that makes known to him the state in which he was born, the cause of the great ignorance of his mind, and of the deep-rooted corruption of his heart. It is it that points out the source of his spiritual maladies, and applies to them effectual remedies. It is the privilege of religion only to make man-kind good and happy. It is it that gives both light and strength. It is it that illuminates the understanding, rectifies the will, regulates the heart, stems the tide of men's passions, furnishes most powerful motives of virtue, and sovereign preservatives against vice. (*See p.* 22, &c.) Philosophy or human reason is insufficient and too weak to maintain order, either in public or domestic life. If the heart be corrupted, it will scarce scruple anything that will serve man's ambition or interest. Refinement on reason will in this case contribute only to refine upon the means of gratifying his darling passions, whereas, on the contrary, those who act under the influence of religion, are steady in the disinterested pursuit of every virtue, and in the discharge of every duty they owe their king and country, their families and themselves. In short, religion alone is the sacred band of justice and civil society in the present life.

The safety and happiness of all society is founded upon it. He who, with Hobbes, so far degrades human reason as to reduce virtue to an ideal beauty, and an empty name, or who laughs religion and the law of God out of doors, is of all others the most dangerous enemy to mankind, capable of every mischief. It is safer to live among lions and tigers, than among men of this description; for unless religion bind a man in his conscience, the general laws of nations, and those of particular states, are too weak a restraint upon him, and lose their force. His heart being open to every crime, he will become so far the slave of his passions as to be ready to commit every advantageous villiany to which he is prompted whenever he can do it with secrecy and impunity.

The followers of Socinus, particularly in Poland and Transylvania, diasgreed so much among themselves, that they were at length divided into about fifty different sects, but were all known by the general name of *Unitarians*. The refinement of false philosophy, destructive at once both of religion and morality, diffused itself with the rapidity of an inundation. Free thinking grew apace. Some uneasy under any restraint, and extending what they called universal charity to Turks, Jews, and Pagans, declared themselves indifferent to every form of doctrine and worship, and were styled *Latitudinarians*, because they allowed a latitude that was calculated to indulge human pride and to gratify the inclination of the heart. Others, contented with the simple belief of a God, renounced all divine revelation, and were denominated *Deists;* whilst others sunk into mere materialism, and believed no future state at all. Brandt, the Belgic historian, relates, that Hubert Dovehouse, a parish priest at Utretch, in those days of innovation, to conform to his flock, in which some were Catholics, some Calvinists, professed himself of both religions at once, and first said Mass to the Catholics—then they going out, and the Calvinists coming into the Church, he immediately began to read to them their new liturgy. The principles of such men would allow them to sacrifice both to the true God and to Baal, and would induce them to commend the false religion of Redwald, king of the East Saxons, who had in the same church or temple, one altar erected to Christ for the celebration of the divine mysteries, and another lesser, on which he offered victims to the idols of his ancestors.

The disciples of Luther and Calvin were also divided and subdivided into different sects, following different heads. Very soon the same principle which had separated them from the society of the faithful, formed new divisions in their own bosom. Doctors, trained up in their school, turned against them the same arms which they themselves had made use of against the ancient church, and their own children had no more respect for them than they had shown to their mother. They scarce agreed in any other

ng but their endeavours to destroy the faith, in which their pre-
essors, for so many ages, had wrought their salvation. They
hdrew themselves from the jurisdiction of the church militant,
laying aside its authority; they separated from the church
fering, by rejecting prayers for the souls in Purgatory; and
m the church triumphant, by refusing to invoke the intercession
the saints, and by destroying their shrines and sacred relics.—
us it was that they revived the old condemned errors for which
rius, a priest of Sebastia—Jovinian, a monk of Milan, called
St. Jerom, *the Christian Epicure*—and Vigilantius, a priest
Barcelona, had been ranked amongst the heretics of the fourth
l fifth centuries. They exploded fasting and other religious
ties, as encroachments and restraints on Christian liberty.—
ey preached down celibacy and a state of virginity, in direct
position to the doctrine and advice of St. Paul, (1 *Cor.* vii.) of
ng, as he did, in a state of perpetual continency. They ba-
hed the painful restrictions of penance and mortification, though
fectly conformable to the maxims and spirit of the gospel. They
ened a spacious lawn and smooth path to heaven strewed with
es, instead of the narrow thorny road of the cross. In short,
y levelled all the fences which venerable antiquity had erected,
duced faith to a mere skeleton, and dogmatized that it alone was
fficient for salvation.

To such a degree prevailed the spirit of dogmatizing and forming
w creeds in those days, that the cities, and villages, camps,
uses, and pulpits were filled with a numerous tribe of new gos-
llers. Each of them pretended that he had as good a right as
ther and Calvin to interpret the Bible according to his own
ncy; and thus like the Arians and Pelagians, they made a handle
the best of books to lead the poor deluded people astray, and
pass their own notions upon them for divine truths. "Aris-
chus formerly could scarce find seven wise men in Greece," as
. Walton, a Protestant writer, says, in his preface to Polyglot,
ut then scarce were to be found so many idiots; for all were
ctors, all were divinely learned; and there was not so much as
e meanest fanatic who did not give his own dream for the Word
God." Like the ancient sectaries, they all boasted they had
ripture on their side, and imagined that they understood it bet-
than all the holy fathers, doctors, and pastors, of the pre-
ding ages. But as they had no certain standard to go by, and
re not limited by any settled principle, but depended upon the
bitrary determination of their own private judgment, it is no
nder that they split into an amazing number of jarring opinions
d contradictory systems, which were not to be found in the ge-
ine sources of truth. Staphylus reckons seven opposite expo-
ions of that one text, "This is my Body," and says that the
theran religion was, within a few years after its birth, divided

into fifty sects. (*Apol. fol.* 138.) The number of confessions of faith that were drawn up by them demonstrates the instability of their doctrine, as Bossuet, the bishop of Meaux, proves, in his *History of the Variations of the Protestant Church.* *

Sleiden relates (*b.* 10,) that John of Leyden, by reading the Bible, and preaching his whims, made himself king of Munster, and introduced polygamy. A woman in that city, by reading the book of Judith, heated her imagination to that degree, that she attempted to kill the bishop of Munster, but perished herself. Brandt, in his history of the Low Countries, tells us that David of Delft said to his companion, "Come, dost thou not see how men raise themselves by turning new preachers? How they grow rich and powerful at an easy rate? We have read the Bible: let us set up." He did so, and made a great figure at Basil, till he died there. Peter Martyr, Ochinus, Osiander, Zuinglius, Carlostadius, Œcolampadius, &c. thought themselves authorized to commence refiners of religion, and preached up a hitherto unheard of evangelical liberty. Philip Melancthon framed the *Confession of Augsburg* in the year 1530, and left the following epitaph to be inscribed on his tomb:

> *"Iste brevis tumulus miseri tenet ossa Philippi,*
> *Qui qualis fuerit, nescio, talis erit."*
>
> *This slender pile within its space contains*
> *Poor Philip's mortal corpse and sad remains.*
> *His future state I neither know nor see,*
> *But as he was such ever he shall be.*

Nicholas Stork and Thomas Muncer gave birth to the *Anabaptists*, who in a short time split into at least thirty-two different sects. John Knox, who died in 1572, was author of the *Puritans*. John Arminius, of Amsterdam, became the leader of a party, called the *Arminians*, who revived the errors of the Pelagians, and were opposed by another party, called *Gomarists*, from Gomarus, a professor of theology at Leyden. Some called themselves *Conformists*, others *Non-Conformists;* some were styled *Remonstrants*, others *Contra-Remonstrants;* some *Independents*, others *Moravians;* some *Episcopalians*, others *Presbyterians;* some were named *Brownists*, others *Hutchinsonians;* some *Sacramentarians*, others *Ubiquitarians*. Some, in short, obtained the appellation of *Huguenots*, particularly in several provinces of France, where Theodorus Beza dogmatized after the death of Calvin.

In the interim, the church, like unto a sorrowful mother, sat bewailing the loss of so many children, whom she had baptized and reared in her bosom. She beheld with regret and concern a

* Lately translated and printed in Dublin.

y considerable portion of her vineyard lopped off in some re-ectable countries of Europe, which for upwards of nine hundred ars had been conspicuous in the Christian world for the ortho-xy of their belief, and for having sent a multitude of saints to aven. Never did she meet with a greater trial; never was there nore dreadful storm raised against her, since the days of Arian-a, than at this remarkable period. The raging waves of error d libertinism swelled so high, and with such violence, as to seem threaten the world with a general deluge; but he who has set rtain bounds to the sea, and who commands the winds and the ves, did not abandon the ship of Peter, but stood constantly at e helm, to preserve it from the danger of sinking or of being ecked, and to pilot it safe into port. For his own wise reasons suffered it to be agitated for a while by the most violent tem-sts, but in the end he made it rise most triumphantly, like Noah's k, above the raging billows, that it might carry salvation to the tremities of the earth. "Hitherto shalt thou come, and shalt no further, and here thou shalt break the swelling waves."—*Job* xxxviii. 11.) The billows may rage and foam, but the rock ands firm, whilst they dash and spend themselves against it to o purpose.

In effect, never was the protection of God more visible in sup-rting that building which Christ had founded upon an immove-le bulwark. It was so far from being overthrown or destroyed the various attacks levelled at it in those days, that the breaches d losses it sustained were most amply repaired. Such is the neral plan and economy that Divine Providence seems to follow the government of the Church of Christ. When, through his searchable judgments he permits any part of it to be wrested m him by infidelity, or when, in his anger, he withdraws the ft of faith from one nation, he usually gives it to another, and trieves the loss by making new conquests. He enlarges his spiri-al dominions elsewhere, and repairs the breaches by the conver-n and accession of much larger regions to the pale of his church. the church, therefore, had the affliction to behold some coun-ies cut off from her communion in the sixteenth century, she kewise had the consolation to see other nations substituted in their ace; so that the lopping off of some of her branches served only make her, like unto a great tree, shoot forth fresh branches, and oduce more excellent fruit. The discovery of the New World, d fourth part of the earth, by Christopher Columbus, a native of eghorn, in the year of 1492, and by Americus Vespasius, a Flo-ntine, in the year of 1497, opened a door to carry the gospel to those vast regions, and immense tracts of land, where innu-erable multitudes embraced the Catholic communion in the six-enth century. It was in this century that St. Francis Xaverius, e apostle of the Indies, carried the light of the gospel to the

coasts of Malabar and Coromandel, to Trevancier, and the fisheries in the East Indies, to the Molucca islands, and the islands Del Moro, and to the kingdom of Japan, where he planted the faith of Christ, and converted many hundred thousands of souls. *(See his life Englished by Dryden.)* The church of Japan, about the year of 1582, counted no less than six hundred thousand Christians, and stood for a long time the shock of the most violent persecutions, in which innumerable martyrs suffered with piety and constancy, not unworthy the primitive ages. In the year 1590, no fewer than 20,000 were put to death for the faith. It was at this period also that numbers of pious missionaries, burning with zeal for the glory of God, and for the salvation of souls, announced the faith with prodigious success in the great empire of China, in Brazil, Terra Firma, New Granada, New Andalusia, Popayan, Paraguay, and in the Phillippine islands, where they civilized millions of barbarians, and gained over innumerable souls to the Lord.

CHAPTER XXXVII.

THE CHURCH OF THE SEVENTEENTH CENTURY.

THE apostolic succession of chief pastors in the chair of St. Peter, was continued in this age by Leo XI. who sat but twenty-one days. Paul V. succeeded him on the 16th of May, 1605, and died on the twenty-eighth of January, 1621, in the sixteenth year of his pontificate. Gregory XV. was elected on the 9th of February, 1621, and died on the 8th of July, 1623. Urban VIII. was chosen on the 6th of August, the same year, and after sitting twenty-one years, died on the 29th of July, in 1644. Innocent X. was raised to the pontificate on the 15th of September, the same year, and died on the 7th of January, 1655. Alexander VII. sat from the 7th of April, the same year, till the 22d of May, 1667. Clement IX. was chosen on the 20th of June, same year, and died on the 9th of December, 1669. Clement X. being elected after him, died on the 22d of July, in 1676. Innocent XI. sat from the 21st of September, same year, till the 12th of August, 1689. Alexander VIII. sat from the 6th of October, same year, till the 1st of February, 1691, and Innocent XII. from the 12th of July, same year, till the 27th of September, 1700.

The succession of saints was kept up in this age by St. Francis Sales, bishop of Geneva, St. Vincent of Paul, founder of the Lazarites, or Fathers of the mission; St. Camillus of Lellis, founder of the religious order for serving the sick, and assisting the faithful at their death; St. Fidelis of Sigmaringen, martyr; St. Joseph of Leonissa; St. Francis of Solano, apostolic preacher in Peru; St. Alphonsus Thuribius, archbishop of Lima; St. Joseph Calasanctius, founder of the regular clergy of the *Scholæ piæ*, or pious schools; St. John Francis Regis; St. Jane Frances

de Chantal; St. Mary Magdalen of Pazzis; St. Rose of Lima, the capital of Peru; with many others who died in the sweet odour of sanctity. *(See Dr. A. Butler, tom.* 1, 6, 7, and 8.) Even in the most degenerate ages, when the true maxims of the gospel seem almost obliterated among the generality of those who profess it, God fails not, for the glory of his holy name, to raise to himself faithful ministers and vessels of election, whom he replenishes with his gifts and graces, that they may be qualified to revive the spirit of religion in others, and to conduct them both by word and example in the paths of heroic virtue. One of these instruments of the divine mercy was St. Francis of Sales. To read the lives of the saints, and to consider their edifying actions, in order to imbibe their spirit, and quicken his own soul in the practice of piety, was an exercise in which from his youthful days he found singular comfort and delight, and a great help to devotion. Like the industrious bee, which sucks honey from every flower, he endeavoured to learn from the life of every saint some new practice of virtue, and to treasure up in his mind some new maxim of an interior life. By reading the golden book composed by *Laurence Scupoli*, entitled *the Spiritual Combat*, he conceived the most ardent desire of Christian perfection. He carried it fifteen years in his pocket, reading something of it every day, always with fresh profit, as he assures us, and strongly recommends it to others in several of his letters. This book ran through near fifty editions, before the death of the author, which happened in the year 1610. Herein are laid down the best remedies against all vices, and the most perfect maxims of an interior life, in a clear concise style, which in the original Italian breathes the most affecting sincere simplicity, humility, and piety. A spiritual life is here proved to be founded in perfect self-denial, and the most sincere sentiments of humility and distrust in ourselves on one side, and on the other in an entire confidence in God, and a profound sense of his goodness, love, and mercy. St. Francis was naturally of a hasty and passionate temper, wherefore, from his youth he made meekness his favourite virtue, and studied, and practised that important lesson of his divine Redeemer, "Learn from me to be meek and humble of heart," to such perfection as to convert his predominant passion into his characteristical virtue. When he was promoted to holy orders and consecrated bishop of Geneva, he studied as much at the foot of the crucifix as in books, being persuaded that the essential quality of an ecclesiastic and preacher of the gospel is to be a man of prayer. His sermons were accompanied with incredible success. He is said to have converted no less than seventy-two thousand Calvinists, which wonderful conversions they ascribed principally to his meekness and humility, and the unction with which he spoke from the abundance of his own heart, and affected the hearts of his hearers.

The writings of St. Francis breathe that meekness and divine love, with which his heart was filled, and are an inestimable treasure of moving instructions, suitable to all sorts of persons and circumstances. His incomparable book, called *The Introduction to a Devout Life*, has been translated into all the languages in Europe. Queen Mary of Medicis, sent it richly bound and adorned with jewels, to James I. of England, who was so wonderfully taken with it, that he expressed a great desire to see the author.—This being told to Francis, he cried out, "Ah! who will give me the wings of a dove, and I will fly to the king, into that great island, formerly the country of saints, but now overwhelmed with the darkness of error. If the Duke will permit me I will arise and go to that great Ninive: I will speak to the king, and will announce to him, with the hazard of my life, the word of the Lord." In effect, he solicited the Duke of Savoy's consent, but could never obtain it. Villars, the archbishop of Vienna wrote to St. Francis, that this book charmed, inflamed, and put him in raptures, as often as he opened any part of it. The like applause and commendations were received from all parts. Yet a certain preacher had the rashness and presumption to declaim bitterly against this book in a public sermon. He even cut it in pieces, and burnt it in the very pulpit, as if it had allowed of scurrilous jests, and approved of gambling, balls, and comedies, which was very far from the saint's doctrine. Nature, indeed, stands in need of relaxation for the exercise of the body, and unbending the mind, but to make a round of trifling amusements, slothful games, and idle visits, the business of life, is, indeed, to degrade the dignity of a rational being. Games at cards, the modish diversion of this age, first invented at the French court in the fourteenth century, and consisting of military allusions to the combats of chivalry, and to the persons and transactions of that age, fall under the censure of games of hazard, when chance is chiefly predominant in them. They can only be tolerated or allowed when dexterity and skill prevail, and when the play is not deep, and there is no danger of either losing much of our precious time at them, or of contracting an attachment and passion for gaming. St. Peter Damian severely rebuked the bishop of Florence for playing a game of chess, and the prelate acknowledging the amusement faulty in a man of his character, who should be better employed in labouring for the salvation of many souls redeemed by the blood of Christ, and perishing for want of zealous workmen in the vineyard, recited the Psalter three times by way of penance.

St. Camillus of Lellis had in his youth followed a military life, and contracted so violent a passion for cards and gaming that he was at length reduced to the necessity of driving an ass for a subsistence. He was insensible of the evils attending gaming, till distress compelled him to open his eyes and bewail his folly. He

was then convinced that all playing, even at lawful games for exorbitant sums, and absolutely all games of hazard for considerable sums, are forbidden by the law of nature. The imperial laws, the civil laws of all Christian or civilized nations, and the canons of the church likewise forbid them. Aristotle himself, (*l.* 4, *Ethic. c.* 1,) places gamesters in the same class with highway-men and plunderers. No contract is justifiable in which neither reason nor proportion is observed. Nor can it be consistent with the natural law of justice, for a man to stake any sum on blind chance, or to expose without a reasonable equivalent or necessity, so much of his own or his antagonist's money, that the loss would notably distress himself or any other person. Many other evils are inseparable from a spirit of gaming. It springs from avarice, rejoices in the loss of others, and is the source and immediate occasion of several other vices. A passion for it unsettles, enervates, and debases the mind, unhinges the whole frame of the soul, and generates a strong aversion to business. One of the best remedies for it, is to give whatever is won to the poor. These considerations completed the conversion of Camillus. Having deplored his past indolent, unthinking life, and being perfectly dead to self-love, he embraced a penitential course, and laid the foundation of a charitable congregation for serving the sick in prisons and hospitals, even those infected with the plague. His attention to every circumstance relating to the care of dying persons, made him soon discover, that many were buried alive, of which Cicatello relates several examples, (*l.* 2. *c.* 1, *p.* 446,) particularly of one buried in a vault, who was found walking about in it, when the next corpse was brought to be there interred. Hence the saint ordered his religious to continue the prayers for souls yet in their agony for a quarter of an hour after they seem to have drawn their last breath, and not to suffer their faces to be covered so soon as is usual, by which means those that are not dead are stifled. This precaution is most necessary in cases of drowning, apoplexies, and such accidents and distempers which arise from mere obstructions, or some sudden revolutions of humours. Boerhaave, Bruhier, and some other eminent physicans and surgeons in France and Germany, have demonstrated by many undoubted examples of persons who have recovered long after they had appeared to have been dead, that where the person is not dead, an entire cessation of breathing and of the circulation of the blood may happen for some time, by a total obstruction in the organical movements of the springs and fluids of the whole body, which obstructions may sometimes be afterwards removed and the vital functions restored. Hence the soul is not to be presumed to leave the body in the act of dying, but at the moment in which some organ or part of the body *absolutely* essential to life is *irreparably* decayed or destroyed. And for this reason, these authors insist, that no corpse should be al-

lowed to be buried, or its face close covered, before some evident symptom or certain proof of putrefaction commenced, appears sensible, and for this they assign as usually one of the first marks, if the lower jaw being stirred, does not restore itself, the spring of the muscles being lost by putrefaction. The Romans usually kept the bodies of the dead eight days, and before they burnt or interred them, practised a ceremony of often calling upon them by their names, which, though trivial in itself, was of importance to ascertain publicly the death of the person.

This age was remarkable for the conversion of several great personages. The son of the emperor of the Turks was converted and baptized in the year 1621. The eldest son of the emperor of China, with his mother, was converted in 1646. The king of Tunis was baptized the same year. The king of Monomotapa in Africa, was baptized in 1652. The eldest son of the emperor of Morocco was baptized in 1667. Christina, queen of Sweden, embraced the Catholic religion in 1656. Wolfangus William, Duke of Neoborough, was converted in 1614. Christianus Augustus, the elector palatine, and his sisters were converted in 1655. The kingdom of Christ was likewise considerably extended in Tonquin, in the Marian islands, on the coasts of Zanquebar, in Canada and New Mexico, in Chili, and other parts of South America.

No general council was held in this age, though several synods and congregations were assembled for the regulation of ecclesiastical discipline; the reformation of morals, and for settling the school disputes between the Dominicans and Jesuits on the grace of God, or *de Auxiliis*. The errors that arose were suppressed by the authority of the Apostolic See, with the concurrence of the great body of bishops throughout the church, acquiescing in its decisions, which carries with it the same authority as a general council. In the year 1567, Pius V. had condemned seventy-six propositions, under the name of "Michael Baius," doctor and professor of divinity at Louvain, which contained a new doctrine concerning the grace conferred on man in the two states before and after Adam's fall; and some other speculative points. Baius himself solemnly revoked and sincerely condemned his errors, in 1580, at Louvain, in the presence of Francis Toletus, legate to Gregory XIII. on which occasion it was said of him: *Baio nihil doctius. Baio nihil humilius.* "Nothing more learned than Baius. Nothing more humble than Baius." He said with the truly humble, and truly great Augustine, *Errare possum hæriticus non ero.* Cornelius Jansenius, bishop of Ipres, and John Verger, director of the nuns of Port-Royal, commonly called Abbe de St. Cyran, concerted a plan of a new system of doctrine concerning divine grace, founded in part upon some of the condemned errors of Baius, and this system Jansenius endeavoured to establish, in a book, which, from St. Augustine, the great doctor of grace, he

entitled *Augustinus*, and which he never published, having died of a pestilence in 1638, declaring that he submitted his work to the judgment of the Church. Fromond, another Louvain divine, polished the style of this book, and put it in the press, and Verger became a most strenuous advocate for the doctrine it contained.—The book was condemned by Urban VIII. in 1641, and 1653, Innocent X. censured five propositions, to which the errors of Jansenism were principally reduced. In 1656, Alexander VII. confirmed those decrees, and in 1665, approved the formulary for receiving and subscribing them. The Jansenian heresy is downright Predestinarianism, than which no doctrine can be imagined more monstrous and absurd. In the year 1671, Paschasius Quenel, a French oratorian, published his book of *Moral Reflections on the Gospels*, which he afterwards augmented, and added like reflections on the rest of the New Testament. In this work he craftily insinuated the errors of Jansenius, and a contempt of the censures of the church. The fanaticism of *Quietism* was broached by Michael Molinos, a Spanish priest, and false mystic, who, in his book, entitled *the Spiritual Guide*, endeavoured to establish a system of perfect contemplation, inaction, and inattention, which he calls *Quiet*, and in which he teaches that the soul desires nothing, not even salvation, and fears nothing, not even hell itself.—Innocent XI. in 1687, condemned sixty-eight propositions, extracted from this book, as respectively heretical, scandalous, and blasphemous. *Semi-Quietism* was for sometime patronised by the great Fenelon, archbishop of Cambray, who having in some measure undertaken the patronage of the writings of the famous Madame Guyon, published a book, entitled, *the Maxims of the Saints*, in which a kind of Semi-Quietism was advanced. This book, with twenty-three rash propositions extracted out of it, was condemned by Innocent XII., in 1699, on the twelfth of March, and on the ninth of April following, by the author himself, who closed his eyes to all glimmerings of human understanding, to seek truth in the obedient simplicity of faith. By this submission, he vanquished and triumphed over his defeat itself.

This century produced innumerable ecclesiastical writers. Some of the most celebrated were cardinals Baronius, Bellarmin, Perron, Pallavicini, Norris, de Laureæa, and D'Aguirre, cardinal Bona, Christianus Lupus, Lanuza, Launoius, Bossuet, bishop of Meaux, Lambert Le Drou, Gavardi, Estius, Sylvius, Tirinus, A Lapide, cardinal de Berulle, Spondanus, Pontas, Calmet, Bollandus, Vazquez, Suarez, Angelus Rocca, Van Espen, Bartholomew de las Casas, Canisius, Menochius, Gonet, Contensonius, Fenelon, &c.

In the year 1655, Isaac Peyrerius, a Calvinist of Bordeaux, fabricated the fabulous system of the Pre-Adamites, but he abjured his error, along with Calvinism, and sent the treatise he had

written on this subject to a certain friend, with the following verse of Ovid, the word *urbem* being changed into *ignem*.

Vade, nec invideo, sine me liber ibis in ignem.

In the same year, 1655, commenced the sect of *Quakers*, so called from their quaking or trembling. Like other sectaries, they said they had Scripture in their favour, and claimed an equal right to interpret it according to their own private judgment. By the same rule, every illiterate man or woman, might begin a new religion, and warrant it by quoting the Sacred Text, and setting up for a better judge of its meanings than the most able divine. An Arian might say that Scripture is on his side, and a Pelagian would make it speak Pelagianism, and it would be impossible to convince either the one or the other by the Scripture alone. The Quakers were set up under the usurpation of Oliver Cromwell, by George Fox, an Anabaptist shoemaker, and by James Nailor, a quarter-master of Lambert's regiment, in Cromwell's army. The author of the Classical Dictionary relates, that in 1656, James Nailor rode into Bristol, a man and a woman holding the reins of his horse, whilst some others followed him, singing: "Holy, holy, holy, Lord God of Sabaoth." Being seized by the magistrates, and tried and condemned as a seducer of the people, his tongue was bored with an hot iron, and his forehead marked with a B, signifying Blasphemer. In the year 1670, Benedict Spinosa, an apostate at Amsterdam, published an impious book in support of Atheism, wherein he was followed by Lucilius Vanini, Matthias Kunzen, &c.

About the beginning of this century the Turks were several times defeated in Hungary. In 1611, Sigismund III. gained a signal victory over their army, consisting of two hundred and ninety-two thousand men, twenty-five thousand of them being killed in one battle, and sixty thousand in different engagements. Nine hundred thousand Moors were ordered to depart out of Spain in 1610, under the reign of Philip III. In 1669, the isle of Crete was subdued by the Turks, after a struggle of twenty-four years, and a siege of twenty-eight months, and twenty-seven days. One hundred and fifty-thousand Turks, and thirty thousand Christians perished in the war of Crete. In the year 1683, under the reign of the emperor Leopold, one hundred and fifty thousand Turks, in conjunction with an army of forty thousand Hungarians, under the command of Count Tekeli, laid siege to Vienna. John Sobieski, king of Poland, marched against them with expedition, at the head of twenty-four thousand chosen men, and attacked them on the twelfth day of September. The whole Turkish army fled in the utmost disorder, and left behind them all their artillery, consisting of one hundred and four score heavy pieces of ordnance. John Sobieski having found immense treasures and riches in the camp of the Turks, wrote to his queen, that "the grand vizier had made him that day his sole executor."

CHAPTER XXXVIII.

THE CHURCH OF THE EIGHTEENTH CENTURY.

THE succession of chief pastors in the apostolic see was kept up in this age by Clement XI., Innocent XIII., Benedict XIII., Clement XII., Benedict XIV., Clement XIII., Clement XIV. and Pius VI.

Clement XI. was elected on the 23d of November, 1700. He published the Constitution *Vineam Domini* against the Jansenists in the year 1705, condemned Quenel's book of *Moral Reflections* in 1708; and 1713, by the Constitution *Unigenitus*, censured one hundred and one propositions, extracted from it. He died in the twenty-first year of his pontificate. Innocent XIII. succeeded him and held the pontificate two years and near ten months. Benedict III., a man of great piety, governed the church from the 29th of May, 1724, till the 21st February, 1730, and Clement XII. from the 3d July, the same year, till the 6th of February, 1740. Benedict XIV., a pontiff renowned for his profound erudition and wisdom, held the chair of St. Peter from the 17th of August, 1740, till the 3d of May, 1758, and Clement XIII. from the 6th of July, 1758, till the 2d of February, 1769. His successor, Clement XIV. who suppressed the order of the Jesuits, in the year 1773, governed the church from the 19th of May, 1769, till the 22d September, 1774. On his demise, Pius VI. was elected the 15th of February, 1775, and filled the apostolic chair twenty-four years. With him we (says Rev. Mr. Gahan, who wrote the history to this time—see its continuation,) shall here close the catalogue of Popes, wherein it is to be observed, that not one single Pope has ever broken off from the line of succession since the days of the apostles, but all of them have continued in the same communion, and governed each in his turn the church which he found established before him. Thus we have a regular chain of head pastors—a chain whose links are closely joined, and hang one to the other from the first to the last, so that it is no more difficult to prove by counting back from the present Pope through the catalogue of his predecessors, that Pius VI. (now Gregory XVI.) is a successor of St. Peter, the first Pope and bishop of Rome, than it is to prove that our gracious sovereign George III. (now William IV.) is a successor of the first king who founded the English monarchy. What consolation must it give to the faithful! what conviction! to find, that from the chief pastor who at this day fills the first see of the church, they can go back without interruption, and trace their religion in a direct line up to St. Peter, to whom Christ (*John* xxi. 15,) committed the care of feeding his lambs and his sheep, that is, his entire flock. Nay, what is more, the church of Christ taking up here the succession of the ancient people of God, and resuming the high priests, that served under the Old Law, finds herself united to Aaron and Mo-

ses, from whom she ascends to the patriarchs and prophets, and goes up to the very origin of the world! What progression! what tradition! what wonderful series and concatenation! what greater authority can there be than that, which centres in itself the authority of all preceding ages, and the ancient traditions of mankind up to the creation itself? Should we any longer wonder that God proposes to our belief so many mysteries so worthy of him, and at the same time impenetrable to human understanding?—Should we not rather wonder that the Catholic faith, being built upon so sure and so manifest an authority, there should still remain so many unbelievers in the world? Millions of Christians living in this age have seen, heard, and conversed with millions of their predecessors in the different parts of the world. They cannot be ignorant of the faith that every generation of them, from the cradle to the greatest old age, held and professed. They bear witness of the doctrine which the great body of pastors taught their respective flocks by common consent, which fathers handed down to their children, and which all the faithful, who include always about sixty or eighty generations together, unanimously believed before them in the last age. The preceding age gave the like testimony of the faith and practice of the age immediately preceding it for the same reason; so that, though the faithful of the present age have not seen Jesus Christ or his apostles, yet they are unexceptionable witnesses of what was taught and believed in the days of Christ and his apostles, because they are unexceptionable witnesses of what was taught and believed by the generation that immediately preceded them, and this generation was in like manner an unexceptionable witness of the doctrine and practice which it learned from the generation before it, and so upwards to the very beginning of Christianity. This perpetual mixture of so many ages and so many generations, interwoven and twisted together, the one with the other, still united in religion, though spread all over the known world, and widely differing in language, manners, and customs, and almost in everything else but faith, forms but one great body or church, composed of all true believers, who bear one testimony for eighteen hundred years that the faith we now profess is the self-same that was professed by the primitive Christians.—This plainly shows the finger of God, and his all-ruling Providence to be visibly here, and must convince all unbiassed and unprejudiced persons that the church of Christ could never fall into idolatry or superstition, nor alter the faith, nor fail to teach the true doctrine of Christ. To prevent the possibility thereof, the apostles, when they first planted the faith, took particular care to establish an invariable rule and settled principle, to be observed in every succeeding generation, by means of which the self same revealed truths that were believed and taught by them in the infancy of the church should be uniformly conveyed down to posterity without

the least change, innovation, or addition, as has been already remarked in chap. vi. and xxiii. By adhering strictly to this rule the church has inviolably preserved the purity of her faith in every age to this day; so that the church of the nineteenth century believes precisely what was believed in the eighteenth century, the church of the eighteenth believed what was believed in the seventeenth, the church of the seventeenth believed what was believed in the sixteenth, and so up to the days of the apostles.

Her doctrine is, has been, or shall be announced in all parts of the earth. She has always maintained her ground amidst the various agitations and vicissitudes of human affairs. The very heathens looked upon her as the tree, the trunk, and the stock, which the lopped off and withered branches had left still whole and entire. Celsus himself called her the "Great Church." What other communion ever inherited the name of *Catholic?* What other society on earth can trace its origin higher than the time of its forming a separate congregation, or the birth of the sectary after whom it is called? What republic or community, either sacred or profane, ever had a succession of so many great personages, and so few bad and vicious men in so great a number of chief pastors, as the church of Christ has had since the days of St. Peter? The world may be challenged to show the fifth part of so many successive governors, since the creation, of whom there has not been a far greater number who have abused the power and authority of their office. Out of two hundred and fifty-four Popes who are reckoned from St. Peter down to our time (to Pope Pius VI., when our author wrote, in 1796,) seventy-seven are ranked in the catalogue of the saints, and there have not been ten or twelve at most against whom even their most virulent enemies could find occasion to throw out any invectives. Mr. Bower himself could not single out any more for the objects of his uncharitable attacks, bitter invectives, and foul aspersions, which he deals out with such profusion, that one would be apt to conclude that he took delight in dwelling, like the fly, in sores and corruption, and that he raked in all the sinks of heathen and angry party writers, in order to find out some slander trumped up by them, that upon their bare assertion he might advance it in his history as an undeniable truth. Wherever he can discover any real or imaginary failings in the actions of some of the most shining ornaments of venerable antiquity, and those very men who have been the admiration of past ages for their sanctity and learning, these he carefully picks out, and exaggerates in a strange manner, whilst he either entirely omits and forgets their edifying actions, or poisons their heroic virtues by false motives, as Alban Butler has demonstrated, in his "Remarks on Bower's Lives of the Popes." The staining of so many sheets of paper with his peevish, disgusting narrative, could not answer this gentleman's purpose, even though his assertions should be granted,

because this would only show that the popes and pastors of the church are not impeccable, but not that any scandals or vices they might have been guilty of, should be charged on religion, or imputed to the doctrine of the church, since it has never authorized any evil by her decisions, tenets, or instructions, and it is by them, and not by the personal misdemeanors or corruption of individuals, that we are to judge the body of the church, and of the sanctity of her religion. The abuses that have been sometimes made of religion, are, indeed, a melancholy proof that the wickedness of man is capable of abusing the very best of things. In the very purest ages of Christianity, St. Paul complained that a great part of the pastors of his own time sought their own interests, and not those of Jesus Christ. (2 *Philip.* 12.) However, even in the worst of times the morality of the Gospel has been constantly practised by millions of the faithful, and every age has produced shining examples of virtue, perfect models of sanctity, and a numberless multitude of learned prelates, eminent doctors, zealous pastors, edifying priests, spotless virgins, fervent religious, and devout recluses.

During the eighteenth century many eminent servants of God lived and died in the odour of sanctity, amongst whom we may mention St. Alphonsus Maria Liguori, bishop of St. Agatho, who was canonized by Pope Pius VIII., 16th of May, 1830, and who was author of innumerable works full of piety, faith, and learning, particularly his Theology—Treatise on Prayer—Visits to the Blessed Sacrament—Clock of the Passion—Glories of Mary—Novena of the Nativity—Novena of the Sacred Heart—Love of Jesus reduced to Practice—Refutation of Materialism and Deism—Preparation for Death—Discourses for times of Public Calamity.—St. Paul of the Cross; the Venerable B. Joseph Labre; Fathers Surenne, Nolhac, L'Enfant, with their fellow martyrs, the venerable Dr. Challoner, and Dr. Betagh; also the good Dauphin, his sister Louisa the Carmelite, his virtuous daughters, Elizabeth and Clotilda; and many others whose beatification or canonization could not be registered before our time, were also renowned for piety in this age.

A prodigious number of ecclesiastical writers illustrated the doctrine of the church by their voluminous works, among whom we may mention St. Alphonsus, Thomasis, Quirini, Muratori, Languet, Berthier, Seller, Valsecchi, Bergier, Witham, Nary, Babin, Tournemine, Mountfauchan, Scheffmacher, Gobinet, Collet, Houbigant, Flechier, Rondet, Dugesne, Duhamel, Bailly, Tournelly, Delahogue, Gother, Manning, Hawarden, Hornyhold, Hubey, Baker, Dorrell, Challoner, Alban Butler, La Motte, Beaumont, Hay, Walmesley, Reeves, O'Leary, Barruel, Goonan, Murphy, &c.

Great conversions were wrought in different parts of the world, and divers apostolic missionaries suffered martyrdom in China, in

Tonquin, in Cochinchina, in India, &c. At the same time numerous savages were civilized and baptized among the Hurons, Mianis, Illinois, and other tribes of North America. The Right Rev. Dr. Carroll, from Ireland, was appointed as first bishop of Baltimore, in 1790, and in subsequent years, new sees were formed in Boston, New York, Philadelphia, Bardstown, and Charleston. The most glorious conquest gained by Catholic missionaries was in the interior of South America, among the wild inhabitants of Paraguay, Uraguay, and Parona, and also among the Canisians, Moxas, and Chiquites, related by Father Charlevoix and the celebrated Muratori, in their account of those missions. The elucidation of these matters is left to the decision of the church, and reserved for the historians of the ensuing age.

The narrow limits to which this epitome is confined, allow only a few observations to be made here on the impious writings of a set of Atheists, Deists, Materialists, Fatalists, and Freethinkers, who have disgraced the present century, by blasphemously attacking the attributes of the Deity, the mysteries of Faith, and the miracles of the Old and New Testament. These mighty opposers of revelation style themselves philosophers, and boast of taking reason for their chief guide, whilst they appeal to the passions more than to reason, and artfully disguise the gloss over their monstrous errors and inconsistent systems with exterior dress and pomp of elegant language. They called this present age the enlightened age, and the age of reason, though, with respect to them, it might be called more justly the age of stubborn incredulity, and of a presumptuous and intolerant philosophy, that was destructive at once both of religion and morality. Having filled their heads with chimeras, with reveries and false ideas in metaphysics, they raised disputes on every thing, and trampled down all authority, as if they made it a rule not to see as others do, and as if they fancied themselves able, by the power of their eloquence and sophistry, to overset every truth with impunity. The beauty of their style makes the principal merit of their literary productions. They dazzle their unguarded readers with the brilliancy of their wit; they charm them with a variety of figures, and a parade of choice expressions and well arranged periods; they enchant them with ingenious sallies and contrasts, with diverting descriptions, with nice pleasantries, and soft graces; and make them insensibly swallow the subtle poison of irreligion and libertinism, that is concealed in their writings, under the specious title and name of philosophy. In short, they are fine speakers; they write with an elegant and natural turn, and with a force and eloquence that scarcely leave to a common reader the liberty to examine, to discuss, to compare their thoughts, to see if they be true, just, and consequential. This is the artifice which Voltaire, Rousseau, Gibbon, Paine, and several other new philosophers of

our days, have employed to infatuate and ensnare so many giddy, unthinking young people of both sexes, who do not pay proper attention to the sense and substance of things, but are apt to be captivated at the first reading of an author by the beauty of his language, and by an empty jingle of fine words. Their taste, in general, is not turned to books that require thought and attention in reading. Novels, romances, little starts of wit, trifling anecdotes, and such authors as express best the passions, paint with the most force, and have the most brilliant colouring of imagination, are perused by them with avidity, though they are defective in truth and solidity, and faulty in point of good sense, reason and judgment. They cannot submit to the reading of the Imitation of Jesus Christ, or such books of piety, which tend to improve the morals and cultivate virtue, whilst works of an immoral and pernicious tendency are unhappily become the favorite and fashionable entertainment of the age. Heedless of things, and running after shadows, they think a book excellent if it be well written, though as Horace himself justly remarks, good sense is the basis and source of the art of writing well. Thus the tender sensibility of youth contracts a fond desire for what it should abhor, and a love for what it should avoid. At first they perhaps think only of studying the beauty of their language, as if they could not draw pure language and eloquence from other sources, but in the end, they learn, by woful experience, the weakness of human nature, and the sad consequence of exposing themselves to the dangerous occasion of sin. How frequently are their understandings perverted, their hearts debauched, their passions inflamed, their morals depraved, and their innocence sacrificed, by the lecture of such impious productions? Was it not by these means that Voltaire instilled the poison of his errors and licentious maxims into the hearts and minds of a great part of the French nation? Was it not by strewing the paths of falsehood and corruption with so many flowers and charms, that he made so many apostates, and ruined such a number of souls? May not his pen be justly compared to the sword of Mahomet? Yet never was there a writer so superficial, or who had less of the real philosopher. Instead of arguments and proofs, he has recourse to banters and pleasantries. He is satisfied with his jests on questions the most important, and seems to glory in turning every thing into ridicule, at the expense of decency and truth. He attacks the Christian Religion with the weapons of falsehood and misrepresentation. In his discourses there is neither principle, sequel, nor connexions. He seldom gives any thing from his own fund, and even when he is original, we have no reason to admire his learning or accuracy. When his writings are analyzed and coolly examined, they are found to be nothing but surface and colouring, devoid of truth, solidity and principle. Nothing can be discovered in them, or in

the so much boasted works of the other modern philosophers, comparable to the solidity, strength of reasoning, and depth of knowledge which we observe in the writers of the two foregoing centuries. What are they all put together, when compared with a Bossuet? Never has the respectable name of philosophy been more abused than by them, in order to give full scope to the most monstrous errors. Voltaire has collected from Tindal, Collins, Bollingbroke, and others, whatever could be offered to the disadvantage of the holy Scriptures? these materials he took care to embellish, by flashes and lively sallies of poignant wit, on which account they have been greedily received, whilst the answers are neglected and forgotten, perhaps because they are not written in so diverting or entertaining a style. It is to be wished, however, that those who have met with the objections urged by him, would also read the answers which have been given by the Jews, and by Abbe Guence, professor of rhetoric in the university of Paris, and other able advocates for the Scriptures. They would be convinced thereby, that whatever applause might have been due to the vivacity of Voltaire's genius, and the fine turn of his humour, had he but made a better use of his talents, he certainly merits the severest censure for having indulged his wit in treating the word of God in a ludicrous and contemptuous manner. It is true, indeed, the praise or the resentment of mankind is now of small moment to him, but his works remain, and it is equitable that they should receive due correction. As for Rosseau, he has hardly much more than the appearance of a philosopher. Had he confined himself to subjects of literature and amusement, he would have met with the most glorious success, but the ambition of dogmatizing having unhappily seized him he has succeeded only in betraying an extravagant pride and a rancorous spirit. With his extraordinary talents he has only formed an absurd hypothesis, an unconnected plan of a building wherein every part stands in need of a prop, a chaos, rather than a system. He is every where in contradiction with himself, not only in the same book, but often in the same page. His ideas are extravagant, his reasonings false and captious, his views chimerical and full of paradoxes. The reading of his works, so far from staggering the belief of revelation in a sound understanding and well-informed mind, ought rather to contribute to the strengthening of it. If, therefore, they sometimes puzzle the reader with their subtleties and wretched sophisms—the glaring inconsistency of their arguments, and their self-contradictions, are an evident proof that revelation cannot be attacked by just reasoning, and consequently that it is true as M. Bergier has demonstrated, in his *Deism Self-refuted*, 2 vols. London printed, 1775. With respect to Mr. Gibbon, he imposes on his readers by the elegance of his composition, and by his parade of vague and unwarrantable quotations; as if he imagined wisdom was born with

him, he censures the primitive fathers with peculiar severity, and perpetually vilifies the most sacred truths with contemptuous irony. Instead of quoting facts and passages faithfully, he has recourse to shameful falsifications, and supports his cause by manifest calumnies, in order to father the most absurd opinions on the most venerable writers of antiquity. He retails objections as new, which had been started often against the Divine Original of Christianity, and as often refuted and exploded long before he was born. The indefensible artifices to which he recurs have been unmasked, and his arguments have been ably refuted, by several learned men of this age, who have zealously stept forth to support the cause of the Christian religion with solid truths and sound reasoning. Watson, Whittaker, Davis, Chelsum, Randolph, with other members of the Universities of Oxford and Cambridge, have confuted his principles, pointed out his inaccuracies, and shown that his writings teem with misrepresentations and base calumnies. They have proved that this whole plan of accounting for the rapid progress of the Christian religion among the Gentile nations, is a stale infidel topic, and that, as Mosheim says in his ecclesiastical history: "It is necessary to have recourse to an omnipotent and invisible hand, as the true and proper cause of that amazing rapidity with which Christianity spread itself upon the earth by poor feeble instruments.—Those who pretend to assign other causes of this surprising event, indulge themselves in idle fictions, which must disgust every attentive observer of men and things."

The eighteenth century will be ever remarkable in the annals of history for the French Revolution, which commenced on the 14th of July, 1789, and in a short time exhibited to mankind the most bloody tragedy, that since the creation was ever acted in any civilized nation. The seeds of this revolution had long been sown in France by a set of men, who styling themselves philosophers, had formed a faction and divided among themselves the task of overturning the throne and the altars. At first they concealed their impious designs, and spoke the language of universal benevolence, humanity, and toleration. They boasted of the lights which they were to diffuse through the world, and of the rights of man, which they pretended to restore. But the atrocity of these pretended philosophers was one day to be unmasked, and the Gallican church and state were to be convinced by woful experience, that they were actuated by a mortal hatred of royalty and of the priesthood, and determined to stop at nothing that might possibly bring about the destruction both of the one and the other. "When shall I see (said Diderot) the last of kings strangled with the entrails of the last of priests?" To such lengths, alas! are men unhappily driven, when they lose sight of religion, and reject or abuse the lights that God gives them. By a just and terrible judgment, they are abandoned to the errors of their mind and to the depravity of

their hearts, and suffered to plunge into a worse darkness than that of ancient idolatry. They are left to themselves and to their lawless passions. They break through all bonds, lay aside all shame, make a sacrilegious use of their reason, blind themselves more and more, until, being dead to grace, they fall into the most dissolute debauchery and the most complete irreligion. The leading heroes of this revolutionary philosophy, and all the sects and impious wits of the day, acknowledged Voltaire to be their father, and solicited for him the honour, pomp, and triumph of an apotheosis of ancient Rome. The National Assembly enacted that the majestic church of St. Genevieva, the most august fabric in the capital of France, lately finished at the immense expense of more than eighty millions of livres, and forty years labour, should be converted into a pantheon, and serve as a mausoleum for the reception of the remains of Voltaire and of other declared enemies of Jesus Christ and his religion. An insidious constitution was afterwards framed to sap the very foundations of religion, and to subject the gospel to the capricious will of men, who professing no religion themselves, were enemies to every religion. Their hatred of all religion impelled them to enforce an oath on the clergy, which their fidelity to the laws of their conscience would not allow them to take. Unmerited calumnies were, therefore, artfully spread in order to prejudice the minds of the people against them. They were persecuted with open violence, the altars were stained with the blood of many innocent victims, that refused to join the faction; several were paraded about the public streets in the most humiliating garbs, with labels the most insulting and injurious, and with their mouths crammed with hay. Several were plunged into rivers with pitchforks fixed to their necks, and held under the water till they expired. Several were beheaded, and their heads carried on pikes amidst imprecations and songs. Several were knocked down in the churches, and kicked and buffeted by merciless ruffians hired for that purpose. It would be an endless task to enumerate all the horrid sacrileges, assassinations, and savage cruelties, that were perpetrated in different parts of the kingdom by the lawless populace, who were encouraged thereto by men in power. Nearly six hundred persons were butchered in the streets of Nimes under the pretext of exterminating aristocracy. Mr. Nolhac, the venerable pastor of St. Symphorien, in the eightieth year of his age, and six hundred of his flock, were massacred at Avignon, with bars of massive iron, and torn and disfigured with sabres. The cities of Lyons, Bourdeaux, Rouen, &c. exhibited also most dreadful scenes of ferocious cruelty, bloodshed, and barbarity. The sacred asylums of piety, and monasteries of the religious of both sexes were thrown open, pillaged, and profaned. Sanctuaries were pulled down, the sacred vessels were abused, the images were defaced, the paintings were disfigured, the bells

were melted, the tombs of the dead were violated, and bullets were made of their leaden coffins, for the use of the soldiery. In short, the supporters of the throne were either guillotined, imprisoned, or obliged to emigrate, and the defenders of religion were either murdered, exiled, or reserved as victims to be immolated at a future period.

Of one hundred and thirty-eight French bishops or arch-bishops, only four prevaricated.* The number of priests, both secular and regular, who persevered in a steady refusal of perjury and apostacy, amounted to at least seventy thousand. Those who had not consulted the safety of their lives in time, by travelling over mountains and crossing the seas in quest of some hospitable spot, were cast into prisons, and compelled to abandon their flocks to mercenaries and ravenous wolves, who were thrust into the pastoral ministry by a set of laymen, who had no mission or spiritual jurisdiction themselves, and consequently could impart none. Thus a phantom was substituted in France for the church, schism for unity, intruders for lawful pastors, illusion and error for reality and truth, anarchy and confusion for order and discipline, liberty and equality for regularity and subordination. Nothing can equal the barbarity with which numbers of the nonjuring ecclesiastics were sacrificed at Paris, the very metropolis of the revolution, and under the eyes of the new Legislators. In the first week of September, 1792, one hundred and sixty priests were massacred in the prison of La Force; eighty-six at the Conciergerie, and ninety-two at the seminary of St. Fermin, according to the printed list then published. About one hundred and eighty priests were massacred at the Abbeye and at the Chapel of the Carmelites in the space of two or three hours. It was here the illustrious archbishop of Arles and his brother the bishop of Saintes were most unhumanly murdered, whilst, in imitation of the primitive Christians in the Catacombs, they were on their knees united in prayer and offering to God the sacrifice of their lives, in company with several other ecclesiastics of distinguished merit, who, at the same time, likewise sealed with their blood the faith which they had so gloriously defended. The murders continued at the Conciergerie with very little interruption for twenty-six hours; but they lasted at La Force from the second of September at night till the fifth. It was the common opinion at Paris that the number of the slain, including both clergy and laity, was not less than twelve thousand. Five months had not elapsed from this tragical scene, when his most Christian Majesty, Lewis the XVI. appeared on the scaffold the 21st of January, 1793, and his head fell by a decree of the Convention that styled itself National. Maria Antoinetta of Austria and Lorrain, his Royal consort, and Madame Elizabeth, his

* See Abbé Barruel's admirable "History of the French Clergy."

sister, were likewise guillotined, by a decree of the same self-created Tribunal. For further particulars the reader is referred to the writings of Maury, Barreul, and other well informed writers, who have faithfully collected the memorable events and transaction of the present age from the most authentic documents, in order to transmit a genuine history of them to posterity.

Let us therefore stop here in silent admiration, adoring the unsearchable ways and councils of Divine Providence, which for its own wise reasons has permitted a proud intolerant philosophy to mount the throne of the once flourishing, but now miserably convulsed kingdom of France, to trample upon so large a portion of the Christian Church, and to carry the calamities of war, fire and desolation into several of the surrounding nations of Europe. It is to be hoped, that the blessings of peace will shortly be restored, and that God in his great mercy will be pleased to avert from us in his own good time those dreadful scourges and disasters, which his provoked justice has suffered this part of the world to be visited with in our days, in order to punish the crying sins of the wicked, and to exercise the virtues of the just.

Before we close the History of the Church, for the eighteenth century, in continuation of what the venerable Father Gahan has written, we must say something of the Popedom of Pius VI. during whose reign so many occurrences worthy of being recorded took place.

John Angelo Braschi, was elevated to the papal chair, and assumed the name of Pius VI. He was born at Cesenna, of an ancient and illustrious family. In an early period of his life, he was noticed by Pope Benedict XIV. who conferred on him a canonicate in the church of St. Peter. Pope Clement XIII. advanced him to the office of auditor of the Camerlingo, or the chief minister of finance, one of the principal dignitaries of the Roman court;—Pope Clement XIV. created him cardinal. The favour of these three successive pontiffs, all possessing talents, but of very different dispositions, shows incontestibly their opinions of his great abilities, honour, and integrity.

Upon the death of Clement XIV. the cardinals were assembled in conclave to elect his successor. All the suffrages were in favour of Braschi: the celebrated cardinal de Bernis thus expressed himself on this event to his court:—"It is believed, that the cardinal Braschi will fill his place worthily; this, at least, is the public opinion. No one denies him talents, piety, and inflexible integrity, never yet compromised. While yet young, Benedict XIV. thought Braschi merited his esteem, and this enlightened pontiff opened to him the road to honours. Under the pontificate of Clement XIII. he was always in great favour, but never suspected of fanaticism. Created cardinal by Clement XIV., whom some ill-intentioned persons afterwards prejudiced against him, he bore

his disgrace in silence, and seemed to hold nothing of the pope in his memory, except the favours which he had received from him. In the beginning of the conclave, he saw with indifference the destruction of a project then formed in his favour. In a word, the whole of his conduct presents no other idea than that of an honest man full of courage, firmness, prudence, and moderation."

As soon as his election was signified to him, Braschi fell on his knees: "Venerable fathers," said he to the cardinals, "your assembly is terminated;—but how unfortunately in my regard!"—He distributed alms among the poor, and immediately sent for a poor woman who had nursed him in his infancy, and provided for her. In his first distribution of ecclesiastical dignities he gave a decided preference to those prelates who, however poor, were most respectable. But these acts of kindness were mixed with a certain degree of severity. He strongly reprimanded the prelate Potenziani, the governor of Rome, for not putting an end to some disorderly practices in the city; he deprived Nicholas Buchi, who had the care of the Roman markets, of his pensions; he reduced, by wise economy, the expenditure of the apostolic chambers by 40,000 crowns: on every occasion he was found to be humane, easy of access, laborious, and temperate. Public opinion was universal in his favour.

In the administration of the spiritual concerns of the church, this virtuous and holy pope appeared to the greatest advantage.—Several noble and useful plans for extending religion and enforcing the practice of its duties, were originated and carried into execution by him: all who were actively engaged in the service of religion, found him a wise and liberal protector. He built a church, and founded a seminary at the abbey of Subiaco, about twenty miles from Rome, of which, during some time, he had been abbot, and furnished it with an ample library. He established several hospitals; one, on a very extensive scale, for foundling children. He built a sacristy to the famous church of St. Peter, and the good taste and magnificence with which it was constructed, are universally acknowledged not to be inferior to those which were displayed in the construction of the temple itself—the admiration of the whole world.

He dedicated a large portion of his time to the discharge of the numerous and harrassing duties of his high station: he never finally arranged any concern of moment, without the advice of a council of his cardinals. But his attention to his public duties did not prevent his private devotions. Every day he celebrated the sacred mysteries; and in this most holy duty of Catholicism, he appeared to be penetrated with respect for the adorable majesty of God. Every day also, he made his prayer on the tomb of St. Peter; and thence, he generally proceeded to that church in the city, in which the blessed sacrament was, according to an esta-

lished routine of order, solemnly exposed to the devotion of the faithful; and there, confounded with the general body of the faithful, he made a silent prayer of half an hour. After this he dedicated a short time to relaxation: the artist, the scholar, and the nobleman, were promiscuously admitted to him. Not a single word either of levity, or of haughtiness, has been imputed to him. St. Francis of Sales has justly observed, that "a good Christian is never outdone in good manners:" this was exemplified in the venerable pontiff.

In public ceremonies his conduct was singularly edifying and imposing; here even his infidel biographer does him justice. "Nothing," according to this writer, "was ever attended with greater effect, than when, on a day of public representation, Pius VI. ornamented with his triple crown, arrayed in garments of the brightest white, which set off the purple of his garment, spread himself, as it were, above a countless multitude of ecclesiastics of every rank, and seemed to announce by it his dominion over the universal church. Few who beheld this spectacle, even of those who are least affected by such exhibitions, did not strongly feel the pomp which thus surrounded the chair of St. Peter."

A philosopher may express contempt of these splendid ceremonies of the Catholic Church, and recommend a worship of greater simplicity; but may he not on his own principles be asked, whether the simplicity so recommended be proper for popular devotion, and whether the vulgar, in the absence of all visible objects, will not either be elevated to enthusiasm, or subside in languor and indifference? It is difficult to conceive how any Christian can, consistently with his own belief, object to these imposing exhibitions: he must admit, that the Christian ceremonial is formed on the plan of the Hebrew, and that this was inspired by God himself.

Several of the holy persons, whose virtues are the subject of the preceding pages, were beatified or canonized by Pius VI. and it is remarkable that the bulls or decrees assigning these high honours to them, are expressed in the purest Latinity. He supported, against the persecuting philosophers who then directed the councils of France and Spain, the humane, but wise and politic measures of Catherine of Russia and Frederick of Prussia, in favour of the Jesuits in their dominions. His whole conduct was an unpretending discharge of public and private duty.

As sovereign of the ecclesiastical state, Pius showed the most sincere wish for the happiness of the people placed under his care. He watched every department of government with the most scrupulous attention, encouraged agriculture and commerce; extended, deepened, and fortified the port of Ancona, and raised near to it a light-house, that was universally admired. He was particularly attentive to the markets at Rome; to the goodness of the articles sold in them, and the reasonableness of their prices. He was

charitable to the poor, paid great attention to the hospitals, and patronized every undertaking, which had either the good of the state or the welfare of individuals for its object.

He was a zealous and judicious patron of the arts and the belles lettres. His museum has its place among the most distinguished national collections of the relics of ancient skill. Under his eye engravings of them were made, and explanations of them written. Six large folio volumes of these were published, and the seventh was in the press when the arrival of the French in Italy put a stop to the work.

The drainage of the Pomptine Marshes would alone have immortalized his pontificate.

At the distance of about twenty miles from Rome, the traveller reaches Veletri; there the pomptine marches begin, and occupy a space nearly of twenty-four miles in length, and six in breadth.—Several rivers and rivulets fall into this territory, or rise within it; and the land, being uniformly level, and without any descent towards the sea, the waters become stagnate, and form the marshes. M. de la Lande,* who examined them in 1764, says that "the inhabitants of them were few; their looks livid, their legs swelled; often paralytic; and generally afflicted with belly and liver complaints, and that their children were mostly scorbutic and scrofulous." The Romans frequently attempted to drain the marshes, and are said to have succeeded so far, that the territory which they filled could once boast twenty-three towns; but this appears to be irreconcileable with other circumstances related of them.

When Appius Claudius constructed his celebrated road, which passed through them, he attempted to drain them, and made for this purpose, several extensive canals and cuts, erected bridges, and constructed roads. His works falling into decay, a new drainage was begun by Cethegus; it was again neglected; but successively repaired both by Augustus and Trajan. In the time of Pliny, little of the beneficial effects of these exertions remained. Theodoric, the Gothic monarch, was successful in an attempt to reclaim a part of them.

The project engaged the attention of several Popes. It was nearly completed by Sixtus V. If the works had been perfected according to his design (and he had almost brought them to a conclusion,) the noble object would have been completely effected; but they were neglected by his immediate successors. The project was resumed by Clement XIII. M. de la Lande † mentions, that when he gave his holiness an account of his travels in this part of Italy, he listened to it with great attention. "Upon this," says M. de la Lande, "I entered into particulars, and took the liberty of ob-

* Voyage en l'Italie, tome vi. c. 20. † Ibid. tome vi. p. 452.

serving to the pontiff, that his carrying the projected drainage into execution, would render his reign an epoch of glory; but the religious pontiff stopt the profane expression, and raising his eyes to heaven, said, almost with tears in his eyes, 'It is not glory that touches me; all I seek is the good of my people.'"

The merit of carrying the work into execution was reserved to Pius VI. He proceeded in it with great circumspection and energy, forming no resolution without great deliberation, or the best advice; but after his resolution was taken, inflexibly adhering to it, and carrying it into execution in defiance of every obstacle. The old aqueducts were restored: the famous Appian road made passible; other roads constructed; the ancient arches and drains cleared, and new ones framed. The pontiff himself frequently inspected the work as it proceeded, making with that view, sometimes Veletri, sometimes Terracina, his place of residence. All the mortifications experienced in carrying useful and extensive undertakings into execution, were repeatedly encountered by the pontiff. Sometimes the works, from causes which it had been impossible to foresee, failed of success; sometimes unexpected obstacles arose; sometimes pecuniary resources failed, or were at a stand; the ill-natured often triumphed; and even the wise and the good sometimes sneered at the work, and prognosticated its failure. On these unpleasant occasions, the pontiff's French biographer * dwells with complacency. "But," to use the words of the Irish Catholic traveller, † "the impartial reader will readily acknowledge, that much praise is due to the pontiff, who, in spite of every difficulty (and many occurred, not only from the nature of the work, but from the petty intrigues and manœuvres of the parties concerned,) had the courage to commence, and the perseverance to complete, an undertaking of such magnitude. The unproductive marsh forced to bear the plough, and maintain the neighbouring cities, the river restrained from inundations, and taught a better course—are considered by Horace as the most glorious of Augustus's achievements; and with reason, if glory be the result of utility. Yet Augustus had the immense resources of the Roman empire at his command; he had idle legions to employ instead of labourers; and his success was partial only and temporary. In truth, the draining of the Pomptine marshes is one of the most useful as well as most difficult works ever executed, and reflects more lustre on the reign of Pius VI. than the dome of the Vatican, all glorious as it is, can confer on the memory of Sixtus V." He concludes by describing the face of the country after this noble work was completed. "When we crossed the Pomptine marshes," says Mr. Eustace, "fine crops of corn covered the country on our left, and seemed

* Memoires Istorique et Philosophiques sur Pie VI.
† Eustace's Tour through Italy, c. 9.

to wave to the very foot of the mountains; while on the right, numerous herds of cattle and horses grazed in extensive and luxuriant pastures." Comparing the state of the country with the description which la Lande gives of it, as it was beheld by him, it must be admitted that the drainage of the Pomptine marshes entitles Pius VI. to an eminent situation among the benefactors to humanity.

Joseph the Second no sooner ascended the imperial throne than he disclosed his projects of reform—some of a civil, the greater part of a religious nature. That any of them were wisely conceived, may be doubted; that none of them were wisely executed, is universally acknowledged. In allusion to the silliness and minutiæ of his ecclesiastical regulations, the king of Prussia used to call the emperor in derision, "my brother, the sacristarian."

To induce the emperor to abandon his projects, Pius VI. in 1782, took a journey to Vienna. He quitted Rome on the 22d of February, and reached the end of his journey on the 22d of the following March; he was received by the emperor with much outward demonstration of respect, but only succeeded partially in the object of his apostolic mission. The emperor when the pope took his final leave, presented him with a superb pectoral, and put into his hands a diploma by which he conferred the dignity of Prince of the empire, on the duke of Braschi, a near relation of his holiness: the pope accepted the pectoral, but respectfully refused the diploma. The emperor persisted in his wild schemes, and by several infringements of the rights of his subjects in the Low Countries, alienated their affections, and pushed them to a revolt. Then the emperor had recourse to the pope: his holiness exerted his good offices, and effected a reconciliation between them; but new injuries again drove the Flemish town into extremities.

Leopold, grand duke of Tuscany, a brother of the emperor, was infected with a similar mania for reform; but being of a milder disposition he acted with less inconsiderateness, and had fewer steps to retrace. Unfortunately, he gave his countenance to Scipio Ricci, bishop of Pistoia. Abbé Blanchard,* M. Bourgoing,† and M. Picot,‡ agree in describing Ricci as a shallow, vain, and daring man. "He was," says Bourgoing, "a favourer rather of innovation than of reform; and had there been no superstition in Tuscany, a mere love of meddling would have made him busy himself in introducing it." In the midst of his regulations, Leopold professed to respect the substance of religion. "I wish," he used to say, "to reform the discipline of the church; but

* Precis Historique de la Vie, et du Pontificat, de Pie VI. 1 vol. 8vo.
† Memoires Historiques, et Philosophiques, sur Pie VI. 2 vols. 8vo.
‡ Memoires pour servir a l'Histoire Ecclesiastique pendant le xviii. siecl. 4 vols. 8vo.

will never meddle with her doctrine." Ricci was not so timid.—He convened a synod in his episcopal city of Pistoia. It seems to have consisted of about two hundred and twenty ecclesiastics, collected from different parts of Italy, and known by their attachment to the *New Discipline*. It was opened on the 18th of September, 1786, and closed on the 28th of the same month. Bourgoing says, that "the members of the synod, with the exception of five, adhered, not only to the changes of discipline which Ricci suggested, but to his heterodox opinions on faith, grace, the authority of the church and predestination. His example was followed by the bishops of Collé and Arezzo, ; each of whom convened his synod with similar views. Their synods, however, were far from attaining the unhappy celebrity of that of Pistoia.

The archbishops of Florence, Pisa, and Sienna, with ten other Tuscan prelates, explicitly refused to adhere to the acts of the Pistoian synod ; and all the respectable portion of the clergy condemned them : Leopold, however, supported Ricci. The death of the emperor Joseph calling Leopold to the imperial throne, he left Tuscany in a high state of agitation ; but authorized the provisional government, which he formed before he left it, to restore everything to its ancient state. The new grand duke entering into these views, compelled Ricci to resign his bishopric ; and soon, to the equal satisfaction of the pope and grand duke, all matters in difference between them were accommodated.

In the year 1794, pope Pius the Sixth condemned the acts of this celebrated synod, by the bull of *Auctorem Fidei*. In this bull, his holiness extracts eighty-five assertions from the acts of the synod, and ranges them, according to their different subjects, under forty-four distinct titles. Some he condemns as heretical, some schismatical, some as rash or dangerous, the rest with other imputations of guilt or inaccuracy, assigning to each its proper qualification. In all that concerns faith and the essential discipline of the church, this bull has, without a discordant voice, been received by the universal body of the church.

While the perverse proceedings which we have mentioned were carrying on in Germany and Italy, both territories were inundated with the writers of the favourers of the new discipline, and of its opponents.

One of the most remarkable of these publications, was a small pamphlet written by Eybel, professor of canon law at Vienna, under the title *Quis est Papa?* and translated into French by Deschamps de Saucour. It was answered by a very able publication, entitled *Quis est Petrus?* It should be observed, that opinions of the advocates of the new discipline, pushed not only the consequences of their principles, but the principles themselves, far beyond the doctrines of the Gallican church, as they were held and explained by La Marca, Bossuet, Fleury, and other approved

writers. The new doctrine had no where more able or more zealous opponents than in that school. It is most imprudent and unjust to confound them.

It is beside the object of this sketch to make any particular mention of the proceedings of the National Assembly, further than as they relate to the civil constitution of the clergy; it is sufficient to observe, that on the 5th of May, 1789, the states-general held their first sitting; that on the 11th of the same month, they assumed the name and character of the National Assembly of France, and immediately proceeded to frame the articles of its new constitution; that the whole was read to the assembly on the 4th of August, 1791; that on the 3d of the following September, they decreed the constitutional act to be closed; that on the following day, they presented it to the king; that he immediately accepted it; that, on the 13th of the same month, he proceeded to the hall of the assembly; solemnly declared his acceptance of the constitution, and swore to observe it; and that on the 30th of the same month the assembly dissolved itself.

Soon after the first sitting of the national assembly, a committee on ecclesiastical concerns was formed; it was composed chiefly of advocates, many of whom were known to entertain principles unfavourable to the actual economy of the church. The plan which they produced for its reform, gave general offence to the clergy.—In order to make the ecclesiastical divisions of France correspond with the civil divisions into which they proposed to cast it, they reduced the bishoprics from 135 to 83, the number of the new departments, assigning a bishop to each, and making the metropolitan sees accord with this arrangement. They suppressed all the chapters, abbeys, priories, chapels, and sinecure benefices, within the kingdom. A bishop on his election, was simply to signify it to the pope, as head of the church; and to apply for institution to the metropolitan, or the most ancient bishop of the province.—The choice both of bishops and curates, was confided to the bodies of electors, who nominated to the civil administrations, without any regard to the religion of the electors.

While their property was in question, the clergy passively acquiesced in the decrees of the assembly; and the generality of them offered to acquiesce in the present arrangement, with a saving of the spiritual rights of the church; but though the national assembly had absolutely disclaimed all interference in the spiritual part of every religious arrangement, they refused to admit of any such reserve, or explanation, and imposed an oath on the clergy binding them to observe, in every case, the constitution, as decreed by the assembly. All, without any exception or distinction, who should refuse to take this oath, were to be immediately ejected from their benefices, and others substituted in their place. The misfortune of Lewis XVI. in sanctioning the constitution, and the

circumstances by which his conduct may, with great reason, be extenuated, have been succinctly stated in Butler's works.

At this time, 131 prelates composed the hierarchy of France. Of these, three only took the oath of adherence to the constitution: their conduct was far from being generally approved. Even the more moderate of the democrats regretted, and condemned, as a harsh and imprudent measure, the forcing of such an oath.

Those who wish to see a full and able statement of the objections to it, will find it in the *Exposition des Principes sur la Constitution civile du Clergé, par les Evéques Députes a l'Assemblée Nationale*,—the production of the archbishop of Aix. Those who wish to see the ablest defence of it, which was produced at the time, may read, "*Accord des Vraies Principes de l'Eglise, de la Morale, et de la Raison sur la Constitution civile du Clergé, par les Evéques des Department, Membres de l'Assemblée constituante.*" It was the production of M. Gregoire, afterwards constitutional bishop of Blois; but, even he acknowledges,* that, in the constitution, "the authority of the Popes was not sufficiently propounded."

The general body of the secular and regular clergy adhered to their prelates, and refused the oath. No pen can adequately describe, either the horrors of the persecution which the refusal of it brought upon them, or the patience and fortitude with which they bore it. An account of them were published by the Abbé Barruel,† while the events were yet recent; and any error in it, might easily have been contradicted. His work was generally read, has passed through many editions, and been much criticised; yet, scarcely one material error in his account of the persecution which it describes, has been detected. It closes with the names of one archbishop, two bishops, 205 priests, who were massacred in the prisons of Paris, on the second and third days of September, 1792, without trial, and even without the imputation of any crime; the legislative assembly, all the while, holding its regular sittings, and taking no notice of the dreadful outrage. The persecution was carried on with equal violence by the French directory. These dreadful scenes excited the disgust and astonishment of every civilized nation. Too great a proportion of the inhabitants of France participated in the guilt; but the horrid spirit was very far from being general. "Let us," says an intelligent writer,‡ "do justice to France: the commune at Paris had the weakness to suppose, that her example would be followed by the other departments, and addressed to them a circular letter

* Legitimeti du Lerment civique.

† Histoire du Clergé pendant la Revolution Francaise, 8vo.

‡ Histoire des Factions de la Revolution Francaise, vol. i. p. 340.

inviting them to walk in her steps. The only answer which they received, was an expression of general indignation. The commune was devoted every where to the execration of posterity; many of the departments even deliberated, whether it were not their duty to march to Paris to revenge humanity, and the French name; assuredly, if at this moment any leading man had put the generous feeling into regular activity, all France would have marched forward to Paris."

A succinct view of this persecution is given by Butler in his "Historical Memoirs of the Church of France in the reigns of Lewis XIV., XV., and XVI., and during the Revolution." We transcribe from it his account of the reception of the French deported priests and lay emigrants, in England.

"The decree of deportation in August, 1792, the massacres of the 2d and 3d of the following September, the subsequent massacres, a subsequent decree of deportation, and finally the French invasion of Holland, where large numbers of lay emigrants and deported priests had taken refuge, occasioned the arrivals of them in large numbers, in England; so that in the end, I. The number of deported priests exceeded 8000; II. And that of lay emigrants exceeded 2000; III. We may add to them the foreign and English nuns who took refuge in this country.

"At the respectable and afflicting spectacle which so many sufferers for conscientious adherence to religious principle presented, the English heart showed all its worth. A general appeal to the public was resolved upon. The late Mr. John Wilmot, then member of Parliament for the city of Coventry, took the lead in the work of beneficence. The plan of it was concerted by him, Mr. Edmund Burke, and Sir Philip Metcalfe. An address to the public was accordingly framed by Mr. Burke, and inserted in all the newspapers. It produced a subscription of £33,775 15 9½. This ample sum for a time supplied the wants of the sufferers. At length however it was exhausted; and in the following year another subscription was set on foot. The venerable name of King George the third appeared first on the list. This subscription amounted to the sum of £41,304 12 6¾. But this too was exhausted.

"The measure of private charity being thus exceeded, Parliament interposed; and from December, 1793, voted annually a sum for the relief of the ecclesiastics and lay emigrants. This appears by an account which the writer received from Mr. Wilmot, to have reached, on the 7th day of June, 1806, the sum of £1,864,826 9 8. The management of these sums was left to a committee, of which Mr. Wilmot was president; and the committee confided the distribution of the succours of the clergy to the bishop of St. Pol de Léon. A general scale for the distribution of the succours was fixed: the bishops and the magistry, received an allowance

somewhat larger than others; but the largest allowance was small; and none was made to those who had other means of subsistence The munificence of Parliament did not, however, suspend the continuance of private charity. Individual kindness and aid accompanied the emigrants to the last. Here the writer begs leave to mention an instance of the splendid munificence of the late Earl Roslyn, then Chancellor of England. It was mentioned at his Lordship's table, that the Chancellor of France was distressed by not being able to procure the discount of a bill, which he had brought from France. 'The Chancellor of England,' said Lord Roslyn, 'is the only person to whom the Chancellor of France should apply to discount his bills.' The money was immediately sent, and, while the seals remained in his hands, he annually sent a sum of equal amount to the Chancellor of France.

"I. At Winchester, at Guildford, and in other places, public buildings were appropriated for the accommodation of the clergy. In the hurry in which they had been forced to fly, many of them had been obliged to leave behind them their books of prayer. To supply, in part, this want, the University of Oxford printed for them two thousand copies of the Vulgate version of the New Testament, from the edition of Barbou; and the late Marquis of Buckingham printed an equal number of copies of the same sacred work, at his own expense.

"Every rank and description of persons, exerted itself for their relief. There is reason to suppose, that the money contributed for this honourable purpose, by individuals, whose donations never came before the public eye, was equal to the largest of the two subscriptions which had been mentioned. To the very last Mr. John Wilmot continued his kind and minute attention to the noble work of humanity. It adds incalculably to its merit, that it was not a sudden burst of beneficence: it was a cool, deliberate, and systematic exertion, which charity dictated,—organized and continued for a long succession of years; and which in its last year, was as kind, as active, and as energetic, as in its first.

"Among the individuals who made themselves most useful, one unquestionably holds the first place. 'At the name,' says the Abbé Barruel, 'of Mrs. Dorothy Silburn, every French priest raises his hands to heaven to implore its blessings on her.' The bishop of St. Pol took his abode in her house; and it soon became the central point, to which every Frenchman in distress found his way. It may easily be conceived, that great as were the sums appropriated for the relief of the French clergy, the number of those who partook of them was so large, as to make the allowance of each a scanty provision even for bare subsistence; so that all were obliged to submit to great privations, and, from one circumstance or other, some were occasionally in actual want. Here Mrs. Silburn interfered. Where more food, more

raiment, more medicine than the succours afforded, was wanted, it was generally procured by her, or her exertions. Work and labour she found for those who sought them. The soothing word, the kind action, never failed her. All the unpleasantness which distress unavoidably creates, she bore with patience. Her incessant exertions she never abated. The scenes thus described by the writer he himself witnessed; and all who beheld them felt and remarked, that much of the success, and the excellent management which attended the good work, was owing to her. To use the expression of a French prelate, 'the glory of the nation was increased by the part which Mrs. Silburn acted in it.' On the final close of the account, his majesty was graciously pleased to show his sentiments of her conduct by granting to her an annual pension of one hundred pounds for her life: never was a pension better merited.

"On the other hand, the conduct of the objects of the bounty was most edifying. Thrown on a sudden into a foreign country, differing from theirs in language, manner, habits, and religion, the uniform tenor of their decorous and pious lives obtained for them universal regard. Their attachment to their religious creed, they never concealed or obtruded. It was evidently their first object to find opportunities to celebrate the sacred mysteries, and of reciting the offices of their liturgy. Most happy was he who obtained the cure of a congregation; or who, like the Abbé Caron, could establish some institution useful to his countrymen. Who does not respect feelings at once so respectable and so religious? Hence flowed their cheerfulness and serenity of mind above suffering and want. 'I saw them,' a gentleman said to the writer of these pages, 'hurrying in the bitterest of weather over the ice of Holland, when the French invaded that territory. They had scarcely the means of subsistence; the wind blew, the snow fell, the army was fast approaching, and they knew not where to hide their heads; yet these men were cheerful.' They did honour to religion; and the nation that so justly appreciated their merit did honour to itself.

"II. The lay-emigrants were chiefly composed of provincial nobility. Their willing exertions to increase their small subsistence was truly honourable. With this view magistrates became preceptors; painting, drawing, and music, were taught by ladies who in happier hours, had learned them for ornament; the son refused no occupation, which gave him the means of assisting his parent; the daughter was the maid of all work to her family. It is surprising how soon they qualified themselves, in one form or other, for useful employments: none thought that a disgrace which attachment to his king, or love of his religion, made necessary.

"III. Having mentioned the edifying conduct of the French deported clergy, and French emigrant laity, during this dreadful

era of the revolution, it remains to make a similar short mention of the conduct of the emigrant nuns. The pious tenor of their conventual lives has been faithfully described by the Rev. Joseph Fletcher, the Roman Catholic pastor of Weston-Underwood, in Buckinghamshire, in the third of his learned, elegant, and instructive "Sermons on Various Religious and Moral Subjects, 3 vols. 8vo." An extract from that sermon is inserted in the appendix to the work, from which this annotation is transcribed.

"When the hour of trial came, the conduct of these pious recluses was uniformly edifying. On every occasion, they exhibited the greatest patience and fortitude, and an unconquerable adherence to principle. The French philosophers had unceasingly predicted, that the doors of the convents would be no sooner opened and their inmates legally emancipated from their vows, than they would rush to freedom, marriage, and dissipation. Of this there was hardly an instance; while the conduct of an immense majority showed how sincerely they despised both the blandishments and terrors of the world which they had quitted. Some of them braved persecution, and even death itself in its most hideous form. On one occasion, the fatal cart conveyed the superior of a convent, and all her claustral family to the guillotine. In the road to it they sung in unison the litanies of the Virgin Mary. At first they were received with curses, ribaldry, and the other usual abominations of a French mob. But it was not long before their serene demeanour and pious chaunt subdued the surrounding brutality, and the multitude attended them in respectful silence to the place of execution. The cart moved slowly—all the while the nuns continued their pious strain. When the cart reached the guillotine each, till the instrument of death touched her, sustained it. As each died, the sound became proportionably weaker. At last the superior's single note was heard; and soon was heard no more. For once the French mob was affected. In silence, and apparently with some compunction, they returned to their homes.

"Throughout their dispersion the nuns retained undiminished their attachment to their religious rule. Whenever opportunity offered they formed themselves into bands for its observance, and the insulated individual seldom failed to practice it to the utmost of her power. Sometimes by succession or heirship, or from some other circumstance, wealth came in their way, but their spare diet, seclusion from the world, and regular prayer continued; and what was not necessary to supply their wants of the first necessity was charitably distributed.

"That this picture of their conduct is not exaggerated all must acknowledge who have seen the religious communities to whom the incomparable munificence of this country has offered an asylum. No one has seen them without being edified by their virtues, at once amiable and heroic—few, without acknowledging their hap-

piness. Their resignation to the persecution which they so undeservedly suffered; their patience, their cheerfulness, their regular discharge of their religious observances, and above all their noble confidence in Divine Providence, have gained them the esteem of all who have known them. At a village near London a small community of Carmelites lived for several months, almost without the elements of fire, water, or air. The two first, (for water unfortunately was their vendable commodity,) they could little afford to buy; and from the last (their dress confining them to their shed,) they were excluded. In the midst of this severe distress, which no spectator could behold unmoved, they were happy. Submission to the will of God, fortitude and cheerfulness never deserted them. A few human tears would fall from them when they thought of their convent; and with gratitude, the finest of human feelings, they abounded. In other respects they seemed of another world: "Whatever withdraws us," says Dr. Johnson, "from the power of our senses; whatever makes the past, the distant, or the future preponderate over the present, advances us in the dignity of rational beings." It would be difficult to point out any to whom this observation can be better applied than those venerable ladies; any who are more withdrawn from the power of the senses; over whose lives the past, the distant, and the future, more preponderate, or over whom the present has less influence."

The Legislative Assembly of France was succeeded by the French directory, and a contest between it and the pope very soon took place. It began by the directory's seizing the *Comptât Venaisin*, and the *Comptât d'Avignon*, in the name of the French nation. The former was granted to Pope Gregory the Tenth, in 1272, by Philip le Hardi, king of France; the latter was purchased by Pope Clement the Sixth, from Jane of Provence, in 1548, and from a fief, was converted into allodial property, by the emperor Charles the Fourth. From the time of their acquisition, both comptâts continued portions of the papal territory. No government in Europe was more mild, no people more happy. A few of the lowest and most disreputable inhabitants of each presented themselves at the bar of the National Assembly, and petitioned, in the name of the whole people, to be annexed to France. Their petition was granted; the consequence was, that the established government was overthrown, and long years of blood and anarchy succeeded.

War between the pope and directory soon followed the usurpation of these territories. It was suspended by an armistice, concluded in 1796, between the pope and Napoleon, then in all the blaze of his ascending glory. But the republic (for France was yet republican,) refused to ratify the treaty, unless the pope ratified the civil constitution of the clergy. A threatening letter, with this intimation, was sent to the pope, by Napoleon; the pope,

by his secretary, Cardinal Mattei, archbishop of Ferrara, replied to it with dignity, "Death," said his holiness, "with which you wish to threaten us, is the commencement of the eternal happiness of good men; it is the end of the prosperity of the wicked, and the beginning of their punishments, unless, in this life, their punishment has not had its beginning in their remorse."

The contest was terminated on the 19th of February, 1797, by the treaty of Tolentino. The pope obliged himself by it, to pay to the republic thirty-five millions of French money, to supply the French with 1600 horses completely equipped; to give up to them the legations of Bologna, Ferrara, and Ravenna, and to maintain a French garrison in Ancona. On the part of the pope, the treaty was rigidly carried into execution.

Nothing can show, in a stronger light, the grinding oppression to which every country who yielded to the arms of the French, was obliged to submit, than the account given by M. Bourgoing,* of the consequences of this treaty. "By the loss of its legations of Bologna and Ferrara, the pope (says this writer) had been deprived of his two richest provinces—a contribution of thirty-five millions was then required, to be raised from his remaining territory. The contribution was paid partly in specie, partly in diamonds. These the directory first received on account; they afterwards professed to find that the diamonds were of no value; and then, but without restoring the diamonds, required the amount at which they had been estimated, to be paid in specie. Add to this, the forced requisitions of raw and wrought materials, the produce of pillages, the plunder of the churches, the taxes imposed on obnoxious individuals, &c. &c. &c. It will be no exaggeration to assert, that the whole did not amount to a less sum than 200,000,000 of French money, or 8,000,000 of English pounds." If such were the effects of the exactions of the French from a country which they professed to visit in mercy, what must have been their effects on countries which they visited in their wrath, and into which they sought to strike terror by desolation and barbarity?

As soon as the treaty of Tolentino was signed, the French directory sent commissioners to Rome, under the specious pretence of attending to its execution, but, in reality, to excite insurrections and dispose the people to revolt; it naturally followed that commotions became frequent; one was began by some miscreants of the French party; the pope's guards interfered, a fray ensued, and in it General Duphot lost his life. Immediately all the bad spirits exclaimed ferociously in every part of Italy—"Death to the pontifical assassin; hail to our deliverers." The directory accepted the call; General Berthier with his army crossed the Appenines, and placed himself under the walls of Rome. He im-

* Memoires Historiques et Politiques sur Pie VI. vol ii. p. 376.

posed on the pope two conditions—that he should publish an edict enjoining the people to remain in tranquillity, and direct that every article of art should remain in its place. The afflicted pontiff obeyed. For a time the French abstained from further outrage, but on the 15th of February, 1798, the anniversary of the pope's exaltation to the chair of St. Peter, and in the very moment when after celebrating Mass in the Sixtine chapel, his holiness was receiving the congratulations of the cardinals, the tree of liberty was planted with shouts on the capitol, and, by the orders of Berthier, one Haller, a Swiss Calvinist, who had been a shopkeeper in Paris, and had made a scandalous bankruptcy, advanced towards the pope in the midst of the sacred college, and announced to him, "that his reign was no more." The venerable pontiff joined his hands, and raising a resigned look to heaven, humbly bowed his head to the indignity. All his guards were removed, French soldiers placed round him, and Cerooni, a Corsican general, offered him the national cockade. "I know of no uniform," said the pope, "which suits me, except that with which the church has honoured me. My body is at your disposal, my soul is beyond your reach. I bow to the hand of the Most High, who thus for their sins punishes the shepherd and the flock. It is in your power to destroy the dwellings of the living, and the tombs of the dead; —but our religion!—she subsisted before us, and will subsist after us!—she will perpetuate herself until the end of time!"

By the order of Berthier, seals were fixed on all public property; they were even fixed on a private library collected by the pope for his own use. Against this spoliation of individual acquisition, the pope gently remonstrated; but no attention was shown to his remonstrance, and in a few days the library was sold for 12,000 crowns. The commissioners caused all the pope's private cabinets, his wardrobe, and the drawers of his clean and used linen to be opened in his presence, and appropriated from them to the use, as they said, of the republic, whatever they chose. In crime, the French revolutionists have not been surpassed: in vulgar brutality they have never been equalled. While the pope was at dinner, Haller entered the room, and required his remaining treasures.—"I have none," said the pope:—"Except," said Haller, "two beautiful rings on your fingers: give me these." The pope took off one of them, and presented it to Haller; "the other," he said, "belongs to my successor." "I wont permit it to reach him," said Haller, "give it me immediately, or I'll make you." The pope gave it him; it was the papal seal, called from the impression upon it, "the seal of the fisherman:" it was of no pecuniary value—and Haller returned it to him. He then informed the pope that at six o'clock he must quit Rome. "I am eighty-one years of age," said the pontiff: "during the last two months, I have been so ill, that I thought every hour would be my last. I wish to die where

I am." "Wherever you go you may die," said Haller. "If gentle means wont prevail, force shall be applied. Choose which you like best."

At six o'clock in the morning the pope was summoned, and brutally hurried into his carriage. Two of the French commissioners went into it with him. As they passed by the church of St. Peter they remarked to the pope its dome, and observed to him, that it was for the last time that he saw it: the pope was sensibly affected. The carriage took the road to Sienna. As soon as the pope reached it, the English minister at Florence waited upon him, and assured his holiness of the respect which the whole English nation bore him: an English lady and her son made him a pecuniary offer which was highly honourable to them His holiness remained at Sienna till the 26th of May: he was then removed by the order of the directory to Florence. On his arrival the grand duke paid his respects to him, and at their interview tears fell from both: what, indeed, but an heart of stone could be unmoved on beholding a venerable personage, who had passed his eightieth year, thus inhumanly treated! particularly when it was recollected that the venerable old man was a sovereign prince, and supreme head of the whole Catholic church!

From Florence, the pope was transferred to a convent of Carthusians, two miles distant from the city. Here he lived in great retirement, but he had several respectable persons round him, among these were the archbishop of Viterbo, and Cardinal Lorenzana the archbishop of Toledo.

While he was in this retirement, the French passed their infamous decree of "*Hatred to Royalty*." By a bull, dated the 30th of June, 1799, the pope explicitly condemned it. All Christendom, with the exception of the persons immediately under the eye, or subject to the control of the French directory, sympathized in the sufferings of the pontiff; the most dutiful letters of condolence were sent to him, by the emperor, the king of France, the king of Spain, and almost every Catholic prelate. All the French prelates, who were at this time in England, addressed him a joint letter; the answer of his holiness was admired all over the world, for the spirit of magnanimity and humble resignation which it breathes throughout. It is closed by an expression of gratitude to the venerable monarch George III. and his subjects—"The numerous and important favours," says his holiness, "which the august sovereign of England has conferred upon you, have excited our gratitude. We are unable to discharge our obligations to him; but we pray the Author of all good to reward him, in a manner suitable to their magnitude. There is no blessing so great, that your prayers and ours shall not pray the Almighty to bestow on this beneficent king and his whole empire." It is most pleasing to the writer to add, that papers, which he possesses, shew that the

British government framed a plan for delivering the pope from his thraldom, and bringing him to England; unfortunately the pope's sudden removal rendered this project of wisdom and humanity abortive.

The universal respect which the pope thus received, in the neighbourhood of Florence, gave great umbrage to the French government; and they determined upon removing him into France. When this cruel order was signified to the pope, he remonstrated against it: his holiness alleged his age, and the bad state of health, his physicians declared, that he was quite unequal to the journey; that he was threatened with an immediate palsy; and observed, that they had actually applied blisters to prevent it. The French commissioners affected incredulity, and, with brutal insolence and barbarity, caused the blisters to be taken off to ascertain their real composition. This pain and indignity the pontiff bore without a murmur or a sigh. The commissioners persisted in the outrage, forced the pontiff into a carriage, and did not stop till they reached Briançon, a little town, on the part of Savoy which borders on Dauphiné. Here they permitted his holiness to remain; but allowed two only of his attendants to accompany him, signor Carraccioli, a Neopolitan, and signor Spina, a Genoese, the latter was at the same time, the secretary, the chamberlain, and the cook, of his holiness. After a short stay at Briançon, the pope was removed to Valence, a poor city in Dauphiné, in the midst of mountains. His holiness was poorly accommodated, but was left in privacy and peace.

While the pope continued in Italy, the silent grief and horror of the inhabitants were discernible; terror, however, compressed every outward demonstration of them; but the moment his holiness touched the soil of France, he was received with the strongest and most unequivocal marks of respect. Wherever he passed the vicinage seemed emptied of its inhabitants, all flocked to him, begged upon their knees, and with uplifted hands, his benediction, and implored the blessing of heaven upon him. "In this triumphant march, the pope," writes an eye-witness, "had more the look of a father among his children, than a prisoner among his guards. Calm and serene, his countenance showed the tranquillity of his soul, and the wisdom of his words corresponded with the dignity and parental benignity of his countenance. Equally removed from dejection at his fallen state, and elevation at his actual reception, his courage appeared superior to his misfortune; and, though in his 82d year the vigour of his mind supported his drooping frame." At length his mortal career was terminated; the holy vicar of Christ died on the 29th of August, 1799, aged eighty-one years, eight months, and two days, having governed the church during twenty-four years, six months, and eleven days. On the first of the eleven, his last illness may be

said to have commenced. It was spent in prayer, particularly in acts of resignation to the will of heaven, and petitions for the welfare of his spiritual flock. One of the last sentences that fell from his lips, was a request to the archbishop of Corinth, "that he would recommend above all things, to his successor, to forgive the authors of his calamities; and to assure him, that he most sincerely forgave them all." His sufferings, his firmness under them, and his zeal to maintain the deposit of faith intrusted to him, endeared him to the whole Catholic Church; and all Christendom (except the abettors of the revolution) venerated his talents, his integrity, his meekness, and his energy; and ranked him among those whom heaven from time sends upon earth, to be ornaments of humanity, and models of constancy, under severe and unmerited trials.

CHAPTER XXXIX.

THE CHURCH OF THE NINETEENTH CENTURY.

If we reflect upon the History of the Church, for the preceding ages, we shall find the wisdom of God singularly displayed in its regard. At one time, we shall behold the spotless spouse of Christ, triumphing over the combined machinations of tyrants and infidels! At another, we see her rise majestic and sublime over torments and persecutions. There we view her illuminating man with the light of heaven, and dispelling the gloom in which ignorance and barbarism had enveloped him; and here, that human nature left to itself, might see its weakness, and that reason unenlightened by revelation might be sensible of its insufficiency, we behold her victorious over the art and subtilty of miscalled philosophy, and proving to demonstration, that there is no wisdom, there is no prudence, against Christ, nor the work of his hand—the church which he founded in his blood.

Thus we find, the manifestation of divine power, in the preservation and triumph of the church, through all vicissitudes and times, through all difficulties and circumstances, and behold, no less the accomplishment of those prophecies which predicted her trials and persecutions, than these which give testimony that the gates of hell, or power of darkness, never shall prevail against her.

The succession of Sovereign Pontiffs, in the sacred see of Peter, has been kept up in this century by the popes; Pius VII. Leo XII. Pius VIII. and Gregory XVI. who at present, July, 1835, fills the apostolic chair.

On the death of Pope Pius VI. which took place 29th of August, 1799, the conclave for the election of a successor, assembled at Venice, the 1st of December, and on the 14th of March, 1800, elected George Barnabas Chiaramonte of the order of St. Benedict,

cardinal and bishop of Imola as visible head of the Catholic Church. This exemplary man was born at Cesena on the 14th of August, 1740, of a noble family. His mother after the death of his father took the veil. He filled many offices of distinction in his order, was appointed to the see of Tivoli by Pius VI. who on the 14th February, 1795, created him cardinal and transferred him to the see of Imola. He assumed the name of Pius, and took possession of the pontifical chair amidst the rejoicings of the Christian world.

This holy pontiff, in whose praises all historians Protestants as well as Catholics agree, had to witness most extraordinary events. If like his illustrious predecessor Peter, he had the joy of seeing the exaltation of religion over impiety, like him he had the courage to endure the horrors of a dungeon for the faith of Christ.

Pius had scarcely taken possession of the pontifical chair, when he used all his talents and influence to promote virtue, religion and piety. For this purpose, he instituted the academy of Catholic religion at Rome. Father Capelari, afterwards Pope Gregory XVI., distinguished himself as a member of this society, and annually read a dissertation on some interesting subject connected with the objects of the institution.

If Pius, whilst a simple bishop, had to witness the effects of the revolution in France, in the destruction of order, government, and morality; as a pontiff, he had also to see the triumph of religion over what was miscalled reason and philosophy," amongst a once intelligent people.

Napoleon, then first consul of the French Republic, having returned from Egypt in November, 1800, overturned the directory, and established a provisional government. In 1801, the French people, returning to their senses, demanded the restoration of the Catholic religion, and the condemnation of that impiety which had disgraced and brutalized the inhabitants of one of the fairest kingdoms of Europe. To forward this wish Pius deputed his legate to draw up all the necessary arrangements with the French government. We have now arrived at a period when the authority of the sovereign pontiff was put to the test. Of eighty-one prelates who formed the hierarchy of France, eighteen left their sees sooner than take part under any other ruler than Louis their lawful sovereign. The remainder who held their sees, were divided in their opinion of recognizing the government of the day, although faithful to their sovereign pontiff He however judged that sooner than leave France a prey to infidelity it was his duty to balance parties, and to effect by every means in his power the restoration of religion. On the 15th July, 1801, a *Concordatum* was accordingly drawn up between the pope and Buonaparte. The negociators on the part of his holiness were Cardinal Consalvi, Monsignor Spini, archbishop of Corinth, and Father Caselle; and on the

part of the chief consul, Joseph Buonaparte his brother; Cretel, councillor of state, and Bernier Curé of St. Jean d'Angers.—On the 15th August, the concordat was ratified at Rome by the pope, who announced it by his bull *Ecclesia Dei*, dated same day. His holiness addressed a letter to the prelates of France, in which for the conservation of unity, and the re-establishment of the Catholic Church in France, he required from them the peculiar sacrifice of resigning their sees. The answer he called for was to be absolute, after ten days from the receipt of his letter. He also wrote to the same effect to those bishops, whose sees, owing to the conquests of France, had been recently annexed to her dominions. He charged M. Spini, to exhort the constitutional clergy to return to the unity of the church, to submit themselves to the judgment of the holy see on ecclesiastical concerns, and to renounce the sees into which they intruded, or had been intruded. All the constitutional bishops resigned their sees into the hands of the government, some of them made all the submission his holiness required; and others are said to have given in their submission to the pope, when he arrived in France to assist at the coronation of Buonaparte.

Cardinal Caprara in quality of *Legate a Latere* from the pope, arrived in Paris on the 4th October, 1801. To arrange matters finally with him, Buonaparte, established, under the title of *Ministre des cultis*, a minister of state, for the religious concerns of France; and conferred this office on M. Portalis, a councillor of state, who on several occasions, had prevented the vexatious proceedings of the national convention, and for that and many other reasons was particularly agreeable to the French clergy. Out of eighty-one, who then composed the legitimate prelacy of France, forty-five, sent at once their adhesion to the pope's request. The other thirty-six, hesitated, influenced by motives of loyalty to their sovereign, and judging that the arrangements with Buonaparte was a formal recognition of his authority, whom they deemed an usurper.

"Of the numerous band of French emigrant clergy in England, (says Dr. Milner in his 'Supplementary Memoirs of the English Catholics' p. 178,) nine-tenths of it returned to their own country with the approbation and assistance of our government to prosecute the work of religion and humanity, begun by the pope. Among those who chose to remain in exile, a considerable portion were found to be actuated by resentment and envy: they would not allow the church of their country, to the honours of which many of their adversaries and persecutors were now promoted, to be any part of the Catholic Church: hence they refused to hold communion with it, and censured the sovereign pontiff himself, as the author of schism and impiety. These sentiments, which were privately patronized by several of the emigrant bishops, and

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takes his throne, reminds us of the state in which Ireland and England were placed at the revolution of 1688, and in which the French were at the revolution in France, 1830. On those occasions many eminent Catholic bishops, ecclesiastics and laics, followed the exiled monarchs through good and evil report, whilst the great majority had to submit to the new order of things. Hence whilst M. Emery, (in his *Corrections et Additions pour les Nouveau Opuscules de M. L'Abbé Fleury, p.* 7,) pays a high compliment to the prelates who remained attached to Louis XVIII.; yet he contends such was then the extraordinary state of things, that nothing short of the *dominium altum*, or the right of providing for extraordinary cases by extraordinary acts of authority, could be exerted with effect; and that this *dominium altum* in the spiritual concerns of the church, even those prelates could not consistently with their principles, deny to the successor of St. Peter."

By the "*Organic Senatus-consultum*" of the 18th May, 1804, Napoleon received the title of "Emperor of the French." To show a more marked desire of being on friendly terms with the holy see, he solicited Pope Pius to attend his coronation. Accordingly his holiness arrived in Paris, and on the 19th of November, 1804, in the church of Nôtre Dâme, he performed a solemn service, blessed the crown, sword, sceptre, mantle, and other imperial ornaments, and solemnly invoked benediction on the emperor and empress. The *Histoire du Couronnement, &c.*, published in 1805, gives a detailed account of this solemnity; but it is thought it gives rather an exaggerated description of the part which the Pope took in the ceremonies of the coronation.

The love of warfare amongst the French commanders, soon, however, disturbed the harmony which the exalted influence of the venerable Pius had established, and Napoleon, having from a consul become an emperor, like all other fighting heroes, was anxious to rival Alexander in seeking the acquisition of new territory and dominion. Accordingly, in 1808, with little regard for recent arrangement, and contrary to the treaty of Tolentino, he seized on the territory of Ancona. He next required of the pope to enter into the confederation of the Rhine, to join him in a general offensive and defensive alliance, and immediately take an active part against England. Although the Catholics of the British empire, and particularly of Ireland, had suffered for ages under the most atrocious acts of English misgovernment, although the very name of the pope was mixed up with everything abominable and anti-Christian in British legislation, yet this did not prevent the venerable Pius from acting the part of a truly Christian father, and convincing his calumniators that he knew better than they did what the love of peace and honour demanded. Pius, therefore, at once resisted the unjust demands of Napoleon. In consequence of this refusal on the 2d of February, 1808, the French troops entered Rome

seized the pope's dominions, committed many acts of sacrilege, dispersed the literary treasures of the Christian capital, and plundered the emporiums of arts and science! It would be difficult to state what insult and indignity the pope and the other ministers of religion suffered on this occasion.

On the 17th of May, 1809, Napoleon issued from Vienna his final decree, declaring the temporal power of the pope at an end, incorporating Rome with the French territory, and declaring it to be his second city. He contended that as his august predecessor, Charlemagne, had granted the Roman states to the pope, that it was his province to deprive him of them, whilst he still recognised the plenitude of his spiritual authority. At the same time he offered to pay to the pope, and to his successors in St. Peter's chair, an annual sum of two millions of French livres, or £80,000 English. Here was a time when the temporal power of the pope—that bugbear of Protestants—was put to the test. The question resolved itself into this in the mind of every candid man: was it as likely to serve the common interest of Europe and of all Christendom, to leave him in the possession of it who had made use of it, not for his own personal advantage or aggrandisement, but for acts of charity, religion, and humanity, as to transfer it to a man who sought dominion and power for purposes of pride, ambition, and cruelty?

But even the most intolerant Protestants, who had so often boasted that if human power were taken from the pope all his spiritual authority would soon dwindle into nothing, began to entertain a different opinion. The interest of England was involved, the peace of Europe was threatened, by a man they considered an usurper, "who knew no motive but interest—acknowledged no criterion but success—who worshipped no God but ambition, and with an eastern devotion knelt at the shrine of his idolatry!"

They thought it better that Pius should have power than that Napoleon should first plunder and then destroy.

The pope was not to be influenced by threats nor intimidations; even the gloom of a dungeon had no horrors for him, when the happiness of mankind, the peace of Europe, and the preservation of treaties were involved. Accordingly on the 10th June, 1809, he published a solemn protest against the proceedings of Napoleon, and without mentioning his name, excommunicated all who promoted, or assisted at the barbarities and violence which had been committed in Rome! This did not produce all the effect intended. On the night of the 6th July, same year, the French troops entered the pope's palace, seized his venerable person, and forced him into a carriage, in which they locked him.

His holiness was in this manner dragged from his sacred functions, and conducted through Florence, Alysandria, Montçenis, Montmélian, Grenoble, (where he rested eleven days,) Valence, Avignon, Aix, and Nice to Savona, in Dauphine. He reached

that city, on the 10th August, was lodged at the Prefecture, and placed in a state of severe confinement.

We must pause here, to contemplate on one side, the burst of generous indignation, which swelled the breast of every magnanimous man in Europe, at the audacious conduct of Napoleon, and upon the other, the monstrous folly some half-mad bigots evinced upon the occasion.

Thus Mesurier, Faber, Galloway, Sharp, and other expounders of the Apocalypse, on the imprisonment of the venerable Pius, immediately announced that the end of the pope's authority had arrived.

We need not show, how soon their dreams were falsified, and their imaginary prophecies made a fable. The eloquent Philips, although a Protestant, thus breathes forth into a sublime reflection on beholding the venerable confessor, Pius, consigned to a prison, and yet preserving the courage and magnanimity of a martyr :—

"The pope, whom childhood was taught to lisp as the enemy of religion, and age, shuddered at as a prescriptive calamity, has by his example put the princes of Christendom to shame. This day of miracles, in which the human heart has been strung to its extremest point of energy; this day, to which posterity will look for instances of every crime and every virtue, holds not in its page of wonders a more sublime phenomenon than that calumniated pontiff. Placed at the very pinnacle of human elevation, surrounded by the pomp of the Vatican and the splendours of the court, pouring the mandates of Christ from the throne of the Cæsars, nations were his subjects, kings were his companions, religion was his handmaid; he went forth gorgeous with the accumulated dignity of ages, every knee bending, and every eye blessing the prince of one world and the prophet of another. Have we not seen him, in a moment, his crown crumbled, his sceptre a reed, his throne a shadow, his home a dungeon? But if we have, Catholics, it was only to show how inestimable is human virtue compared with human grandeur; it was only to show those whose faith was failing, and whose fears were strengthening, that the simplicity of the patriarchs, the piety of the saints, and the patience of the martyrs, had not wholly vanished. Perhaps it was also ordained to show the bigot at home, as well as the tyrant abroad, that though the person might be chained, and the motive calumniated, religion was still strong enough to support her sons, and to confound, if she could not reclaim, her enemies. No threats could awe, no promises could tempt, no sufferings could appal him; mid the damps of his dungeon he dashed away the cup in which the pearl of his liberty was to be dissolved. Only reflect on the state of the world at that moment! All around him was convulsed, the very foundations of the earth seemed giving way, the comet was let loose that 'from its fiery hair shook pes-

tilence and death, the twilight was gathering, the tempest was roaring, the darkness was at hand; but he towered sublime, like the last mountain in the deluge—majestic, not less in his elevation than in his solitude, immutable amid change, magnificent amid ruin, the last remnant of earth's beauty, the last resting-place of heaven's light."

During the confinement of the venerable pontiff, Napoleon tried every art to seduce him to his views. He alternately used kindness and rigour for this purpose.

In the midst, however, of privations and rigours, without aid or advice, the vicar of Christ was superior to the arts of his oppressor, and maintained inviolate the sacred deposit entrusted to his care. "It is difficult, (adds a writer,) to find in sacred or profane history, an instance either of an ecclesiastical or of a secular personage, who in circumstances so trying, comported himself with more dignity or wisdom. What a contrast, in their hours of adversity, between the pontiff and his oppressor?"

Letters of condolence, of submission and of respect, were written from all the Catholic patriarchs, primates, prelates, priests and people, throughout Europe, to their venerable high priest, and the Catholic world at large, offered to the throne of heaven their prayers and supplications for his deliverance.

But it was not the imprisonment of himself in person, so much as the interference with ecclesiastical affairs, on the part of his persecutor, that affected the venerable Pius. Foiled by the pope, Napoleon next assaulted the clergy. As the former had refused to give institution to several ecclesiastics who had been appointed by the latter to the vacant sees, the emperor sought to compel the pontiff to grant it with a view of having such arrangements made as would enable him to fill the sees, if on any future occasion, the pope would not approve of such men as might be presented by him; and also the adoption of measures that might enable him to have the college of cardinals in some measure subservient to the views of the French government.

For this purpose, under the pretence of effecting union with the sovereign pontiff, Napoleon established a commission for "discovering means to provide for the wants of the church." The commissioners appointed were Cardinal Maury, Cardinal Fesch, the archbishop of Tours, the bishops of Vercelli, Treves and Nantes: Father Fontana, the general of the Barnabites, and the Abbé Emery, the superior general of the seminary of St. Sulpice, renowned for his probity, piety, learning, and attachment to the holy see.

M. Picot tells us, that the last-named eminent ecclesiastic, "attended most assiduously the meetings of the commission, and spoke as an accurate theologian, and a courageous friend of the pope's authority."

Before we proceed to state some particulars concerning the acts of this commission, we cannot avoid taking an opportunity of remarking on the dreadful consequence of allowing an interference to kings or princes in purely ecclesiastical arrangements. Here we find a man under the garb of religion assuming a power of dictation to even the sovereign pontiff, and after violating a compact entered into to secure the stability of the church of France, attempting to carry new plans destructive of its government. Is it possible there are still men to be found who think they can do religion a service by subjecting it to the caprice of the court, or to the whim of arbitrary power?

By the order of Napoleon, three distinct questions were proposed to the members of the commission. The first was concerning the government of the church in general; the second the concordatum; the third the churches of Germany and Italy; and the bull which implicitly excommunicated Napoleon. The letter for convoking the commission is dated 16th November, 1809, and the answer of the commission was delivered to Napoleon on the 11th of the ensuing January. This answer was expressed in guarded terms, and contained much interesting matter. The commissioners were anxious on the one side, to say nothing contrary to the principles of the church, or the authority of the sovereign pontiff; or upon the other what might irritate the haughty mind of Napoleon then vested with so much authority. They, however, were induced to declare that the bull of excommunication was null and of no effect, grounded, as they considered, without sufficient cause, and not explicitly denouncing the emperor.

While the commisson was sitting, the cardinals Maury, and Caprara, and the bishop of Casal, by order of Napoleon, wrote letters to the pope, entreating his holiness to conform to the emperor's proposals. On the 25th March, 1810, nineteen bishops assembled at Paris, and addressed in common a similar letter to his holiness. To all these letters the pope sent answers, expressed in the language of mildness and wisdom, but explicitly refusing to accede to the propositions of Napoleon.

Before we proceed with this commission, we cannot but remark upon the singular train of circumstances that marked this period, and upon the rise and fall of crowned heads in Europe.

We find Charles IV. abdicating the crown of Spain to his son Ferdinand VII., 19th March, 1808; and Ferdinand VII. compelled to renounce the throne, and proceed with the royal family to Paris. Then Joseph Buonaparte proclaimed king of Spain, June the 16th, 1808, and shortly afterwards compelled to abandon his throne. We behold a king nearer home become insane whilst public business was done in his name. We see Louis Buonaparte declared in 1806, king of Holland, and compelled to abdicate the throne July 1, 1810. We find young Napoleon elected

king of Rome nearly as soon as he was born, and consigned soon to his grave. How soon did we see Napoleon elevated to a throne and then consigned to perpetual banishment? In November, 1810, the Bourbon queen of France died. She was lineally descended from Henry VII. of England. We give an account of her funeral from an English journal at the time:

At nine o'clock on Monday morning, November 26th, the service for the dead began at the Roman Catholic Chapel, Portman-square, London. The French princes arrived at ten, the foreign ambassadors between eleven and twelve.

The coffin was placed in the middle of the chapel, covered with crimson velvet, and highly ornamented; in an escutcheon were the arms of France and Savoy, and the crown of France was placed at the head; it was surrounded with forty lighted tapers.—At the head of the coffin stood the Duke d'Avrey, as having the charge of the crown; and near him Pere Elizee, surgeon to her Majesty; at the foot, next to the altar, stood the Count de la Chatre, as commissary of the king of France, and near him the Compte du Nantouillet, as master of the ceremonies. On the right, on a row of raised seats, were the French princes, Monsieur the Duke de Angouleme, the Duke de Berry, the prince de Conde, and the Duke de Bourbon; and below them their respective officers. M. de Broval, we suppose as representing the Duke of Orleans, sat on the left of the princes. On the left of the coffin, and opposite the French princes, was another row of seats for the foreign ambassadors. Below them were the great dignitaries of the ancient French military and chivalric orders.

The service was performed by M. Dalbignac, bishop of Angouleme; there were also present M. Talleyrand, archbishop of Rheims, the bishops of Sisteron, Digne, Nantes, Tarbes, Rhodez Aire, Usez, Blois, and Montpellier.

The cards for admission for the Abbey were simply for the "funeral of the Countess De Lilley;" and we cannot sufficiently praise the nice sense of propriety which dictated that distinction. From the chapel to the hearse the coffin was borne by twelve knights of St. Louis, and the pall was supported by four *Dames d'Honneur*. The procession then began in the following order:—

Thirteen men on horseback; a mute with feathers on horseback; a coach and six with the four *Dames d'Honneurs*—Mesdames la Duchesse de Pienne, la Duchesse de Coigny, la Comtesse de Narbonne, and la Comtesse de Mesnard.

Another coach and six, with persons of the household.

Gardes de Corpes on foot, headed by one of their officers.

A mourner on a fully caparisoned horse, carrying on a cushion the crown of France, covered with black crape.

The hearse drawn by six beautiful horses, and adorned with a profusion of plumes.

In the chapel, the same ceremonial was observed as at St. Denis, and the cards of admission were for "The Funeral of the queen of France."

Then followed the French princes in mourning coaches and six, followed by the principal French nobility.

After the mourning coaches, came that of his royal highness the prince of Wales, drawn by six horses, and conducted by his highness's state coachman, with three footmen and two pages; the coaches of all the royal dukes followed, according to their seniority; as also two coaches and six of the marquis of Buckingham; those of the marquis Wellesly, of Mr. Perceval, and all the ministers: those of the foreign ambassadors, and of several English noblemen and gentlemen.

The dean of Westminster, at the head of the chapter, received the body at the entrance of the church, the avenues and the aisles being guarded and lined by the battalion of volunteers of St. John and St. Margaret's, commanded by major Jones.—A requiem was sung by the full choir, accompanied by the organ; and after the ceremony, the remains of the princess were deposited in the same vault with those of the duke of Montpensier, on the south-west side of king Henry Seventh's chapel.

Napoleon, notwithstanding the determined answers of Pius VII. still persisted in his designs to subject ecclesiastical authority to his sway, and acccordingly, in 1811, formed a second ecclesiastical commission composed of the cardinals Fesch, Maury and Caselle; the archbishops of Tours and of Mechlin; the bishops of Evreux, Treves and Nantes; and M. Emery.

The subjects debated were of a two-fold character: 1st, To whom recourse was to be had to obtain the dispensations granted by his holiness, as communication between him and Napoleon had been then interrupted or suspended. 2nd, What was the legitimate method of granting canonical instruction to bishops, when his holiness refused to grant bulls to such as were named by the emperor? It is clear that these vetoistical questions very much annoyed the commissioners, for although, as M. Picot informs us, *(Mem. vol.* III. *p.* 552*)* they referred to the declaration of 1682, as conciliating all rights, and concluded under the first head, that the faithful should address themselves, under the existing circumstances, to their diocesan bishops; yet this they considered was only applicable to ordinary occasions, or to matters merely pertaining to local jurisdiction; but not to those matters, which have for their object the general administration of the church, which it would not be right to leave to the particular will of each bishop, who had not authority to dispense with laws enacted for the good order and uniformity of the government of the universal church! Here the necessity of the chief pastor was at once established under the very influence of one who had done so much to persecute him.

The answer to the second question was given with similar restrictions: The commissioners considered, that if the pope refused his bulls without alleging a canonical reason, the wisest course would be, to have added to the concordat a clause providing that his holiness should grant institution within a certain time, and that in default of it the right should devolve to the prelatical council of the province. But they added, that "in such a case it would be essential to guide general opinion, which was not favourable to innovation; and that the public mind should be gently prepared for it. For this end a council or some solemn assembly should be convened, or else a deputation sent to the pope, to lay before his holiness an exact state of the case." The answers of this commission were delivered to Napoleon, in March, 1811; and in conformity with the recommendation of the commissioners, in April following, he sent a deputation to Savona, where his holiness was closely confined. This deputation consisted of the archbishop of Tours, and the bishops of Treves and Nantes. At the same time he announced, that on the 9th of June following, a general council would assemble of the bishops of France and Italy. The bishop of Faenza being added to the three aforenamed prelates, as deputies, their negociation with the pope commenced on the 10th and ended on the 19th May. The conduct of the venerable, yet courageous pontiff, is described in every part of the discussion as most exemplary, and it is stated by the French historian, that he appeared to promise—

1st, That he would grant the institution to the vacant sees in the manner proposed in the concordat; and 2ndly, that a clause should be inserted in the concordat, by which he would bind himself to grant bulls of institution (provided there was no just impediment) within six months after the vacancy and investing the metropolitan or senior bishop, with power of granting institution, if his letter or bull to that effect were too long delayed.

We are informed by the historian of this important period, that "the pope refused uniformly to sanction the declaration of the Gallican Church in 1682."

The archbishop of Tours, however, tells us (in his last official letter from Savona,) that his holiness repeated frequently to the ecclesiastical deputies, that it was not his intention to do anything contrary to the declaration of 1682, and added that "if the dispute turned on the first article only, and which was the only article connected with the tranquillity of states, he would subscribe to it without difficulty." The pope, however, absolutely refused the engagement required of him respecting the other three articles; regarding his signature to them as uncalled for, as he had expressed his intention to the deputies, not to disturb them; and considered it useless, as the refusal or delay of the bulls, or

briefs respecting the rights of chapters, during the vacancy of the sees, was not founded on anything contained in those articles. He considered it also objectionable as derogatory to ecclesiastical liberty, tending to tie up the hands of the holy see, and calculated to deprive her of her undisputed right to pronounce an opinion purely theological, of which she essentially was, and must ever continue to be the judge, till a final decision on the point should pass. "This (continued the pope) would be going much farther than the Church of France had gone, as she only propounded the declaration of 1682 as the opinion of the Gallican Church; and, as liberty to teach it, was all that the assembly of 1682, and Bossuet, the organ of that assembly, contended for."

The good sense and moderation of the pope's answers have been much praised by even his calumniators. The details of these negociations are given in *Fragmens relatif à l'Histoire Ecclesiastique des Premiers Années du XIX. siecle.*

Although the council had been announced for the 9th June, 1811, it did not open till the 17th of that month. It consisted of six cardinals, nine archbishops, eighty bishops, and nine ecclesiastics, appointed to bishopricks. Forty-nine of the prelates were of France, and the others were mostly Italians. The council assembled in Paris, and opened its session on the 17th June, 1811. Cardinal Fesch was elected president, and officiated professionally. After the gospel, the bishop of Troyes preached a sermon, the object of which was to show the good effects of the Catholic religion on social order and civil government. After the Mass, the council was opened in the usual form. The profession of Catholic faith, according to Pope Pius IV. was read; the cardinal president, pronounced on his knees the usual oath to believe and observe the articles of faith contained in it, and to render true obedience to the sovereign pontiff.

He then received in form a similar oath from all the fathers of the council and from the ecclesiastics of the second order, who were also present: After this, the *Te Deum* was sung, and the usual prayers offered to the Almighty.

This was the only session of the council that was held, but members or portions of it met several times in congregation, a kind of meeting preparatory to a session. On the 10th July, 1811 Napoleon issued a decree for the dissolution of the council; but he afterwards reversed it, and allowed the congregation to assemble. It is clear, that although his pretended object was tranquillity, yet his main desire was to increase his own influence, not only in state but in church. The meeting which the congregation held on the 5th August, was the most important. If the resolutions agreed upon appear rather to support the influence of Napoleon it should be remembered that those resolutions were merely the act of a fraction of the council, as a congregation necessarily is; and w

should also observe, that when Napoleon required to give practical effect to some of them, which appeared to carry his prerogatives too far, and those of the Pope not far enough, the bishops were disposed to suffer imprisonment, sooner than admit such applicability. The prelates assembled in congregation decreed, 1st, That conformably to the spirit of the canons, bishopricks should not remain vacant beyond the term of one year. 2ndly, That the emperor should name to the vacant see, and the nominee apply to the Pope for institution. 3rdly, That in the course of the ensuing six months, the Pope would give canonical institution conformably to the concordat. 4thly, That if the Pope would not grant the institution during the six months, the metropolitan, or if he neglected, or were himself the nominee, the senior bishop of the province should proceed to institution; and 5thly, That the decree should be submitted to the Pope with a request to permit a deputation of six prelates to attend him.

Whilst those prelates were anxious for the Pope to give institution to the persons named, *agreeably to the spirit of the canons*, which the Pope himself was as anxious to give, their meaning was not, although they were afraid to express it distinctly, that he should give institution to persons nominated by the emperor, who were manifestly unfitted for the exalted office of the episcopacy, and who should not agreeably to the canons get such institution.—This was the point really on which the venerable Pius and his persecutor were at issue!

On the 25th of August, 1811, eighty-five prelates wrote a joint letter to the Pope, requesting his holiness to confirm the decree; and Cardinal Fesch addressed to his holiness a separate letter to the same effect. Nine prelates took these letters to the Pope at Savona, and five cardinals with the prelate Bertazzoli, the Pope's Almoner and secret chamberlain, attended him on the occasion.

On the 20th September, the Pope, after many conferences, by his brief *Ex Quo*, confirmed the articles, so far as they did not trench upon his essential jurisdictions; and had a clause added providing that the Metropolitan or senior bishop, in the event of too much delay from Rome, before he proceeded to institution, should make the customary informations, exact the usual profession of faith, grant institution in the name of the Pope, and send as soon as possible an authentic account of the proceeding to his holiness for confirmation.

This brief evidently did not satisfy Napoleon, and he therefore refused to receive it. It is clear that he was determined either to force the Pope into a compliance with his views, or draw the council into a direct conflict with his holiness. For this purpose he used every means of artifice and intimidation. On several occasions many of the prelates displayed great firmness and resolution.—

The resistance of some of them was punished by banishment; and that of others by imprisonment. After the dissolution of the council, several meetings of bishops and ecclesiastics met by the command of Napoleon at the house of the *Ministre de Cultes*. M. Picot, in his *Ecclesiastical Memoirs* has left us the particulars of the council. Its acts have not been published, perhaps owing to the fear of the emperor's displeasure. The *Fragmens Historiques*, already noticed, and Butler's *History of the Church of France* supply many other circumstances which our brevity compels us to pass over.

We must now refer more immediately to the illustrious and venerable Pius, who would not submit to the unjust, arbitrary and tyrannical sway of him who made it his boast that he would conquer the world. Satisfied with all that God permitted him to suffer for his sake, his holiness felt anguish at all that the church suffered by the suspension of his primatical duties. He saw sees (some of them in Ireland) not filled for years; many ecclesiastical arrangements not fulfilled, and a variety of briefs and official documents, called for by the urgency of the times, not issued. Far as the privileges of a prison permitted, he performed his important duties towards the church, whilst his prayers were daily poured before the throne of the Almighty, that his blessed will alone might be accomplished! The following prayer was made in his captivity:

"May the most just, most high, and most amiable will of God, be for ever done, praised and exalted in all things."

The confinement of the Pope at Savona, was always rigid; but, at the end of 1810, and the beginning of 1811, its severity was increased. In June, 1812, Napoleon, unexpectedly issued an order for transferring his captive to Fontainbleau. In his journey to that place, the holy pontiff suffered many indignities from the adherents of Buonaparte; but wherever he passed, he was received by the general body of the faithful with affection and respect. He reached Fontainbleau on the 20th June. The severity of his confinement was continued; but his patience and resignation never forsook him. Napoleon not being able to make the venerable pontiff submit to his unjust demands, next endeavoured by persecution to induce the bishops and clergy to reject his authority; or to despise his mandates. Many were exiled and many others were imprisoned.—The *Ami de la Religion Tom.* I. *p.* 87, gives an account of those persecutions, and places the conduct of Napoleon, during this period, in a very odious light. Those who have undertaken to justify his tyranny, do it on the general ground of conquest, contending that the Pope had a right to league with Napoleon against the English, and the other enemies of France. The venerable pontiff however was too sensible of the happy effects of peace to sanction unjust war, and knew too well the imperious necessity of adhering to the faith of treaties, to agree to his all conquering pro-

jects. The fall of Napoleon and peace of Europe since that period, afford perhaps the best defence of this magnanimous Pope that can be urged for his conduct.

At the beginning of 1813 Napoleon renewed his negociations with the Pope by the intervention of some Prelates. The mild yet firm demeanour of the pontiff, enraged the haughty emperor. It is stated by some historians, that he obtruded himself into the presence of his venerable prisoner, and conducted himself with great brutality of look, expression and gesture—his hands clinched, his mouth in a foam, and scarcely abstaining from personal violence. This appears to have been the last effort of expiring malice; and without recurring to prophecy or miracles, certain it is that heaven seemed to have visited Napoleon in its wrath, for thus treating its ambassador, by reducing himself shortly afterwards to the humiliating prison of a trackless island, and to expire on a barren rock.

On the 25th January, 1813, it is stated that articles between the Pope and Napoleon were signed, to serve as the basis of a future concordat, nearly similar to that of 1811. As, however, those articles were published by Napoleon, their authenticity is questioned. Shortly after this, the Pope enjoyed more liberty, and, generally speaking, access to him was free. Napoleon, however, having continued to oppress the church and persecute the clergy, the Pope addressed to him a brief reprobating his conduct, and announcing his determination of entering into no more communications with him on public affairs until he should enjoy perfect liberty and return to Rome.

Matters remained in this state until 22nd January, 1814, when Napoleon permitted the Pope to return to Rome. His holiness pursued his journey leisurely, and in every place both within the dominions of France, and beyond them, he was received with boundless affection and respect. After an absence of five years, the venerable Pius VII. accompanied by the blessings of his flock, the congratulations of his bishops and clergy, and the rejoicings of the whole Christian world, on the 24th May, 1814, returned to Rome.

> *"Sedes Roma Petri, quæ pastoralis honoris*
> *Facta caput mundo, quidquid non possidet*
> *Armis, religione tenet."*
>
> S. PROSPER

It is justly remarked, by the author of his memoirs, (to whom we are mainly indebted for this interesting sketch,) that "his mild dignity, patience and resignation during all his persecutions," never forsook him; and conquered his enemies more effectually than any violence or force that might have been adopted.

On the liberation of this illustrious pontiff, the patriarchs, primates, and prelates of the Catholic world forwarded to Rome their letters of congratulation, whilst the pastors and people joined them, and the princes of Europe, in one universal jubilee of joy and exultation.

The following are the address of the Catholic prelates of Ireland on this interesting occasion, (written by the late learned Counsellor Clinch,) and the answer of his Holiness to it.

"TO HIS HOLINESS, POPE PIUS THE SEVENTH,

" The Catholic Prelates of Ireland, wishing prosperity.

"THE hope of Christians at last has revived, and the Catholic Church has regained its state and integrity in your well-being, good and glorious Man of God, Pius the Seventh, our Sovereign Pontiff, who, by resignation, not less than by chieftaincy, have brought home Christ to our view; and in your most providential deliverance from those afflictions, which, through one and the same outrage, abased and held captive the supremacy of your holy function, and the majesty of your personal virtues. To all the several nations, which, weary of their enslavement, had burst forth into exertion for the overthrow of despotism, this event has proved grateful; to all the good a matter of delight; as for the Catholics, it had been the grand object of universal wish, demand, and prayer. But to us, Holy Father, who in that desolation of the Christian Commonweal were the foremost to express such sorrow, that the very lamentation of your beloved people of Rome was fully re-echoed by our sighs, on your account; who dared to intimate, that such enormous barbarity must be short-lived; who solemnly protested against any usurpation on your inviolable right, during such captivity; this event has introduced more than a return of the common joy. It has realized even the peculiar merit of a victory, humble indeed, yet allied with, and attendant upon that admirable triumph, in which you reign. In the extremity of all misfortune we have proved our adherance to you, as unconquered: we therefore shall be privileged to avow, with somewhat of ostentation, our attachment, and our jubilee, in this conjuncture of all happiness. 'Thy right hand, O Lord, hath wrought for itself renown in mightiness. Thy right hand, O Lord, hath beaten in pieces thine enemy: and in thy multiplied grandeur, thou hast laid them low, who warred against thee. Thou breathedst thy storm, and a sea covered them.'

" Next after our homage to your Holiness, the illustrious Senate of your Cardinals will demand our best and most honouring acclamation. But, in truth, neither would any encomium that we could utter, nor any possible expression of praise be enough to set forth the heroic perseverance of that body. Torn away from your paternal embrace, immured in separate prisons, confined to distant places of banishment, far from crouching under the trial, they have gained throughout the world an eminent consideration for magnanimity, allegiance, principle, duty and incorruptible character. In a word, they have purchased an exceeding renown, and they have saved and rescued this renown from the ruin and conflagration which overwhelmed their exterior dignities. Such renown must endure, and be worshipped in times to come.

" Through the intervention of your Holiness, we now beg to congratulate our venerable colleagues, the bishops of Italy. They also have encountered misery, and privations, and terror. They have felt lawless authority and expatriation. Their claim is that of confessors for the faith; their imputed

crime, a splendid one assuredly, had been allegiance to your Holiness. But, ere this, they will have experienced a consoling change. Nor can we omit to mention your invincible and reverend clergy of Rome, and of the States, persecuted, as they have been, by the frantic excess of tyranny, with deportation into Corsica, or banishment to the Valtelline. These latter on their return will, undoubtedly, share a distinguished partiality of your Holiness, now restored. As to fair fame they will fully possess it, for they have deserved nobly. The result of manifold persecution has been to place in evidence this truth, that the mighty power of Christ in the Catholic Church cannot be worn out by the force of time: that in you, and in those united with you, the same energetic spirit still survives, which of old gave defiance to death, and trampled it down, in the blessed martyrs: that, wheresoever dwells the spirit of Christ, there also his freedom abides, which knows his immortality to be its own.

"Let Rome, the asylum of canonized saints, and the last strong hold of religion, lift henceforth the head, which a sanguinary and ignoble domination had weighed down. She may now, with safety recollect, that within her precinct the federal altar of Christianity is established for everlasting; that apostles sit there enthroned to deliver judgment to the nations, until the world shall end. Let the ashes of her martyrs exult, and her apostolic shrines give token of rejoicing. And you, the partners in founding an imperishable government under Christ's sway, O Peter and Paul! shall not even your relicks be agitated by this joy, for the re-establishment of Pius the Seventh in the place of his home, and of your repose?

"And, glorious Britain, although divorced from our faith, well may she feel proudly under her burden of trophies, and in the enjoyment of her high ambition. Her principle had been to repulse the strides of despotism, to vanquish usurpation, to give back peace to the world at large. This principle never declined nor tottered during the protracted struggle. It is but justice to assert, that Britain, as the prominent leader, and the presiding spirit, was that one which raised the standard of unanimity and enfranchisement to an utterly despairing world: that she prodigally expended her immense resources, and the blood of her population in sending forth, and in every direction, renowned generals, and invincible armies, of which brave Irish Catholic legions formed a part: whose achievements in Egypt, Italy, Portugal, Spain, and in the heart of France, will stand forward in history. The measure of Catholic gratitude due to such an empire is no other than that, which may be claimed upon mankind by the deliverers of the human race. We remain persuaded that you, holy Father, not only are the most fit to repay this debt of gratitude, on the behalf of all, but may do so with the most splendid effect.

"In conclusion, embracing heartily and affectionately the knees of your Holiness, and demanding for ourselves and our churches your apostolical benediction, we pray, that our Lord God, Jesus Christ, as he has miraculously rescued you, a successor of Peter, from the arrest of Herod, may prosper you in length of days, and establish your throne in peace.

"Roman Catholic College, Maynooth, 27th of June, 1814."

(SIGNATURES.)

"PIUS THE SEVENTH, POPE.

"VENERABLE Brothers, Greeting and apostolical benediction. The pleasure which we received from your letter to us, in date of the 28th of May, has been such, Venerable Brothers, as we cannot sufficiently express: so fully did that letter abound in the choicest sentiments of love and duty to us and

the Apostolical See. We, therefore, desire you to be persuaded, that the respectful part which you lately performed, on the happy termination of our great sufferings, has proved to us most acceptable in every sense. Moreover our Venerable Brothers, the Cardinals of holy Roman Church, and the Bishops of Italy, as well as the entire body of the clergy of this capital, are indebted in deep and lasting acknowledgments to you, for those high expressions of praise, in which you mention the fortitude, constancy and allegiance of them all. Although it is to the interposition of the Divine Power we should wholly ascribe the silencing of the storm, which cruelly and fearfully was beating against us and the Catholic Church; yet, amongst the natural causes of that unexpected and wonderful revolution, Britain, beyond a doubt, obtains the commanding place; as with her treasures, by her armies and fleets, and by that confederation of warfare, which she effected amongst the allied Sovereigns, she scattered the impious designs and wore down the resources of a tyrant, who was desolating Europe from end to end. May the good and great God bestow upon that people, so illustriously the benefactor of the world, a reward in those blessings, by which they may attain to happiness, at once genuine, solid and perfect. We doubt not, that the Catholics entrusted to your charge correspond well to their duties towards the Government to which they are subject; and, generally speaking, it were superfluous to urge, where great alacrity is shown. However you will persevere still, Venerable Brothers, unremittingly in exhorting them to avoid at all times, every improper act, for which they might be justly blamed by that government. Since, with equal zeal and spiritual success, you support every part of the pastoral office, we remain assured, that you will also scrupulously acquit yourselves of this duty. In the mean time, and as the pledge of our paternal and singular affection to you, we impart most lovingly to you and to your flocks the Apostolical Benediction. Given in Rome, at S. Mary Major, under the signet of the Fisherman, the twenty-seventh day of July, one thousand eight hundred and fourteen, of our Pontificate the fifteenth year.

"DOMINICUS TESTA.

"To our Venerable Brothers, the Archbishops and Bishops of Ireland."

The world knows how soon the "Great Napoleon" after this ceased to reign in France, and how Lewis XVIII. took his place. This produced a new state of things in that country, and religion was once more revived, the sees supplied with approved prelates, and the peace of the church restored. Accordingly we find a Concordat between the Pope and Lewis XVIII., signed on the 11th of June, 1817, which Pius VII. announced to the faithful in an approving Bull immediately after. It was based upon the Concordat between Pope Leo X. and King Francis I. Those who desire to be informed of its nature and effects can read the Traits of M. Lanjuinais, Abbe Dillon and M. Fierees, and the able answers to those by M. L. Abbe Fraysinous, in his "Vrais Principes de l'Eglise Gallicans."

Having to give a connected sketch of the imprisonment and consequent conduct of Pius VII. during that period, we were compelled to pass over many remarkable portions of ecclesiastical history in the interval.

We cannot however forget, that this was perhaps the most remarkable period in the history of the world. It was the age of revolution and of victories, of the sudden rise and fall of crowned heads, of the temporary triumph and self-condemnation of infidel philosophy; it was also the age of heroic piety, and of prodigies and miracles.

Prince Alexander Hohenlohe of Waldenburgh and Schillingsfurt, who has been made by Providence the instrument of most of those miracles, was born 17th August, 1793, near Waldenburgh in Hohenlohe, the eighteenth and last son of Charles Albert, reigning prince of Hohenlohe. Instructed by members of the illustrious Society of Jesus, taught classics in the Faresian College at Vienna in 1804, and philosophy at Rome in 1808, he was nominated canon of Olmutz in 1814, made sub-deacon in February, and received priesthood 16th September, 1815. Having in March, 1818, being chosen ecclesiastical counsellor of the vicar general of Bamberg, he suddenly became famous for miracles. Germany, Ireland, England, and America, through his prayers, or rather through his offering the holy sacrifice of the Mass, beheld prodigies almost unknown in the annals of ages! We have seen many of those miraculous cures in Ireland with our own eyes, and the respective prelates of Dublin and Kildare have formally promulgated their authentication. The miraculous cures of Mrs. Stuart, Miss Lalor, Miss Rorke, Miss Dowell, and many others in Ireland, of Miss O'Connor and Miss Mathers in England, and the still more extraordinary and miraculous cures in Washington, are too familiar to need detail here, particularly as they have been given in the life of this illustrious man by the present writer.

In 1822, Prince Hohenlohe wrote to Pope Pius VII. He laid before his Holiness the wonderful things which he and his fellow-workman had been performing, which he submitted to the decision of the Holy See.

He gave the merit of the case of the Princess Schwartzenberg entirely to his companion, named Martin Michel, who taught him by invoking the holy name of Jesus to cure various diseases and infirmities. He concluded by desiring his Holiness to state how far he ought to go with his cures, and said, should there be anything in this affair displeasing to him, let it be Anathema, and humbly supplicated the apostolical benediction.

THE PONTIFF'S REPLY.

"We have received, with pleasure, the account of the cures wrought by the prayers of our dear son, Prince Hohenlohe, and we exhort him to continue them; avoiding, however, all ostentation or noisy publicity, that holy things may not become a mere object of curiosity or derision. We await from the vicar-general a precise and scrupulous inquiry into the most noted cures, attested by oath, and then we shall appoint a particular committee,

which, after an exact research, will decide how far these cures are entitled to be looked upon as miraculous. Meantime we give our dear son our apostolic benediction.

(Signed)

"PIUS VII., &c."

A large portion of this Pope's time and labours were confined to the affairs of Germany, proceeding from the conduct of Baron Von Wessenberg, whose nomination as successor in the diocess of Constance, the venerable Pontiff would not confirm, upon the authentic report of lax morality and Latitudinarian proceedings. He accordingly issued two briefs, one on the 15th March, 1817, to the Senior and Capitulars of the Cathedral of Constance, commanding them to "set aside the election of Baron Ignatius Henry Von Wessenberg;" another on the 21st May, 1817, to the Grand Duke of Baden, recommending him to concur in the decision of the Holy See.

On the 2nd September, 1817, Cardinal Consalvi, then secretary, under the approbation of the Sovereign Pontiff, wrote a letter of explanation to the Baron Von Wessenberg, in which the charges against him were enumerated. Amongst other things, he was charged with being "a corrupt teacher, guilty of setting very bad example, especially in the administration of the diocess of Constance as vicar-general, and of constant opposition to the commands of the Holy See." He was also charged with "defending the infamous P. Thaddæus Dereser after the condemnation which was formally pronounced against him by his Holiness Pius VI.;—of defending, as sound doctrine, the assertions of Alois Hekelsmuller against the veneration of saints, pilgrimages, use of beads and Rosary, &c.;"—of composing or approving not a few very bad books;—of saying that the proofs adduced by theologians in support of the infallibility of the church may easily be refuted;—that the Catholic Church does not require a supreme pastor or visible head;—that a supremacy of jurisdiction in no respect belongs to the R. Pontiff, but solely a supremacy of pure honour;—that it is contrary to Christian love to say there is no salvation out of the true Church of Jesus Christ;—that the doctrine of transubstantiation is absurd;—that the rite of the Mass is theatrical and ostentatious;—the invocation of saints superstitious;—and the worship or rather veneration of images idolatrous. In fine, in regard of marriage, fasting, and other sacraments and ordinances, he was charged with reviving or recommending the impious doctrines of Luther and the other "Reformers." The Baron was now put on his trial. To continue the friend of the German Protestants, who had been delighted with his conduct, he should avow his readiness to support those doctrines;—to prove that he was a Catholic, he was called upon to disclaim them. Like Luther, he at first cried out that "he was misrepresented or misunderstood." Accordingly,

in a letter to Cardinal Consalvi, dated Rome, 12th September, 1817, he declared that "the characteristics of justice, equity, and benevolence, which would alone suffice to cause the name of Pius VII. to be for ever beloved and revered by all Christians, were a sufficient pledge to him, that his Holiness would gladly receive his information and explanations." With regard to M. Dereser, he did not deny defending him; but that he had not then heard of his condemnation by the Holy See."—As to his books, he said "he was very far from defending them in those points in which they should be found to contain passages not conformable to the doctrines of the church;—that "the small treatise, published under the title of the German Church, contained errors he was very far from approving;"—that "he did not write the treatise '*Argumenta Solatu pro matribus Christianis, &c.;*'" that "he had no idea of banishing 'every idea of the divinity of Jesus Christ from Germany, or of destroying the existence of the Pope's authority, &c.;"—concluding with this remark: "Pius VII. with the divine assistance has triumphed over the most dreadful oppressions. Never will it happen, that victorious calumny shall obscure a single ray of his beneficent life."

To this protestation and retraction of errors, Cardinal Consalvi as secretary wrote an answer, dated from the Quirinal, 16th October, 1817, stating how the letter of J. H. V. Wessenberg had been read by his Holiness with great attention, and communicated for the perusal and consideration of a council, and had commanded him to make known, that the Holy Father had been astonished at Wessenberg still requiring to know the cause of the dissatisfaction of the Holy Chair with him after promulgating such opinions; that whilst he professed to acknowledge that he was no longer in the exercise of the jurisdiction of the diocess, he still continued to retain the jurisdiction, and contrary to the brief of March 15th, 1817, still retained or assumed the office of vicar-capitular; that he promulgated a decree on the 10th December, 1804, respecting the necessity of the intervention of the parochial clergyman and two witnesses, to render promises of marriage obligatory, and of prescribing other conditions and fetters, which the church had not imposed;—that his instruction with respect to the education of children was contrary to the doctrine and fundamental principles of the church;—that he had not justified himself with respect to the sentence which he had in so scandalous a manner pronounced in favour of the infamous P. Thaddæus Dereser, notwithstanding the brief of Pope Pius VI. previously condemning him; that he did not clear himself with respect to the manner in which he had of himself abolished prescribed festivals and vigils, without receiving previous power from the Holy See;—that in a similar unauthorised manner he had granted secularization and dispensations from the vows of chastity, particularly by two

rescripts of his, dated 11th October, 1810, and 6th November, 1812;—that he had, in like manner, changed the ritual of the church;—that both bishops and priests had condemned his acts, in letters to the Holy See;—that thus, according to his own confessions and those of his patrons, he had introduced innovations into religious worship, which excited the hatred and scandal of the people;—and, finally, that his holiness repeats the condemnation as given in the letter of 2d of September.

On the 18th Nov. same year, (1817,) J. H. V. Wessenberg answered the second letter of Cardinal Consalvi, expressing his grief at the displeasure of his holiness, and declared that so far was he from entertaining the design of encroaching on the dignity of the successors of St. Peter, that he believed "their high spiritual authority was derived from Jesus Christ, as the central point of the unity of the church," and that he professed a complete allegiance towards the Catholic Church, the rules of which have no other object than the advancement of the kingdom of Jesus Christ; and with the most complete renunciation of all self-love, he submitted all his actions to the judgment of the church and its supreme head." Cardinal Consalvi, however, in a letter, dated 11th Dec. 1817, in answer, stated that such general professions of obedience and submission were unavailing as long as the Baron acted in direct opposition to them, particularly by retaining the title and office of capitular vicar of Constance. To this the Baron, on the 16th Dec. replied in the same general terms, but still not making an explicit renunciation of his errors and schismatical conduct, on which the Holy See condemned him.

We regret that the brevity to which we are confined, prevents us from detailing many other important acts of the venerable Pius VII. His famous Bull *Solicitudo omnium Ecclesiarum*, in August, 1814, for restoring the illustrious order or society of Jesus, will alone immortalize his memory, and render him the admiration of all good men. Whoever desires to read this document, with an unanswerable vindication by a Protestant, of this illustrious but calumniated body, will read Dallas' work on that subject; Charles Butler's "Historical memoirs of the Jesuits," and Plowden's letters, which afford many interesting details. Charles Butler in his "Continuation of Alban Butler's Lives of Saints," gives us the names of thirteen persons eminent for piety, who were beatified or canonized by this venerable pontiff, from 1803 to 1819. (See Preface, pp. 14, 15,) and all our books of devotion are full of the admirable privileges and indulgences he gave the faithful as inducements to extend the empire of religion and morality. His decrees, briefs and letters in furtherance of the devotion to the Sacred Heart of Jesus testify his piety and his zeal. In fact, nothing was left undone by this illustrious pontiff to extirpate vice, promote piety, advance truth, extirpate error, and forward religion amongst all classes, in all countries.

The venerable Pius VII died on the 19th August, 1823, having governed the church, if not in peace, in piety, for 23 years, 5 months, and six days.

On the morning of the 21st August, 1823, the body was embalmed, and clothed in a white cassock, a red amice and cap.—It was then laid out on a bed, beneath a scarlet canopy, in one of the anti-chambers of the Quirinal. Four wax tapers burned at each side of the body, which was guarded by four nobles.—The people were admitted to pay to the deceased pontiff the tribute of their respectful grief.

On the 22d the body of the Holy Father continued to be exposed as on the preceding day. The vase, containing the heart of the deceased, was conveyed in a carriage to the Church of St. Vincent and St. Anastasia, where it was received at the door by the curate and his clergy.

At nine o'clock in the evening, the body of the Holy Father was solemnly conveyed from the Quirinal to the Vatican. It was placed on a litter, covered with crimson drapery, and borne by two mules, arrayed in rich housings. Upon the body, which was clothed in the cassock and amice, was placed a cross, embroidered with gold.—Part of the guard of Nobles followed immediately behind it. Other detachments of the same guard, of the Roman hussars, of the light horse and carabineers, and of the Swiss guard, as well as seven pieces of artillery, attended by their artillerymen, with matches lighted, formed part of the cavalcade. The civic troops of the line formed a double rank in the street between the Quirinal and the Vatican. When it arrived near the statue of Constantine, the body was borne by the penitential fathers into the Sixtine Chapel, where, being clothed in all the pontifical ornaments, it was again exposed to the eyes of the people. The crowds of spectators were immense, and in every quarter the profoundest grief appeared to be felt.

On the death of Pope Pius VII. the conclave of Cardinals, as usual, assembled to appoint a successor. The ages at the time of the Cardinals, afforded a pretty good guarantee that their votes would be disinterested.

Six of the Cardinals were eighty years old, thirteen between seventy-one and seventy-nine, twenty-three between sixty and sixty-nine, eight between fifty-three and fifty-nine, and three only above forty-five years old. At the Conclave, when Pius VII. was chosen, there were 35 Cardinals, all of whom, with the exception of three, were Italians. There were ten Cardinals wanted, and the Conclave lasted three months. The shortest conclave during the last age was that of 1721, when Innocent the Thirteenth was elected. It lasted but 40 days. The longest was that of 1740, when Benedict the Fourteenth was elected. This lasted six entire months, and five Cardinals died during the Conclave.

In the Conclaves there is generally what is called the *faction* of the *Zelanti*, which means the party of the most pious and zealous. There is also the party of the crowned heads, which, it appears, did not exercise much influence this time, on account of the small number of foreign Cardinals. In other Conclaves there were the Cardinals created by the last Pope and those created by the preceding Popes, which formed two distinct parties; but in this Conclave this cause of division did not exist, all the Cardinals, except two, having been created by Pius the Seventh. Since Adrian the Sixth, who was elected in 1522, no Pope has been taken out of the Sacred College.

The election fell on Della Gonga da Spoletto, who was created on the 28th September, 1823, and took the name of Leo XII.—He was born 2d August, 1760, in the castle of his former name.

The august ceremonial of the crowning of the new Pope, Leo the Twelfth, took place on Sunday, Oct. 5, 1823, in the Basilic Palace of St. Peter at Rome.

At day-break the cannon of the Castle of St. Angelo announced the great festival. Abundance of alms had been distributed on the preceding evening. It was the particular wish of the Pope that the expenses incidental to the illuminating of the dome and girandole should on this occasion be appropriated to the purposes of benevolence.

At eight o'clock in the morning the Cardinals repaired to the robing room, where the Pope arrived half an hour after. Cardinals Ruffo and Consalvi then took from his holiness the lawn-sleeves and pallium, and attired him in his pontifical vestments.—His Holiness then proceeded to the Ducal Hall, whence he was carried to his throne by twelve men clothed and armed in the ancient style. Before the Cardinals were the assistant prelates of the pontifical throne in procession, next the prelates of La Rosa and St. Peter, then the prebendaries, his Holiness's chaplains, and the officers of his court.

This splendid procession at length reached the immense portico of the Basilic of St. Peter, where a temporary throne was erected which faced the sacred gate. Opposite the throne were the seats prepared for the cardinals.

The Pope being seated, Cardinal Galefli requested that his holiness would admit the clergy to kiss his feet.

After this ceremony the procession entered the basilic, and the pontiff was conducted to the chapel of St. Gregory, where he was invested with the pontifical ring, by the cardinal dean. When *l'Henri de Tierce* had been sung, the attendants proceeded to the Papal Chapel, underneath which was the throne.

The chaplains and non-assistant prelates walked first, headed by a Greek prelate, who was attended by his dean and sub-dean. One of the masters of the ceremonies burnt a lighted torch before

the Holy Father, three times exclaiming, *Pater Sancti! sic transit gloria mundi.*

When the Confiteor was ended, the first cardinal dean presented the pallium to the Pope, saying, *Accipe pallium, scilicet plenitudinem pontificalis officii, ad honorem Omnipoentis. Moriosissim Virginis Mariæ, matris ejus et B. B. apostolorum Petri et Pauli, et S. R. E.* During the solemnity of Mass, the cardinal and bishops repeated their homage to the Holy Father. At the service of the communion, the Holy Father ascended his throne, when one of the cardinal deans administered the blessed sacrament to his holiness in both kinds.

At the conclusion of Mass, the Holy Father ascended his temporary throne, when the cardinal arch-priest of St. Peter presented to his holiness a purse containing 25 pieces of gold, according to the usage of antiquity, *pro missa bene contata.*

The jewelled mitres were exhibited on the altar during Mass, by the side of the gospel; and two Tiaras by the side of the epistle. After Mass, one of the mitres, and also one of the tiaras, were carried to the palace of St. Peter. Shortly after the Sovereign Pontiff appeared. On his arrival there was chaunted, *Corona aurea super caput ejus.* The cardinal dean sang, *Omnipotens sempiterne Deus dignitatus sacerdotii.* The second cardinal dean took the mitre off the Holy Father, when the first placed the tiara on his head, saying, *Accipe thiaram tribus coranis ornatam, et scias te esse patrem principum et regum rectorem orbis, in terra vicarium Sabbatoris N. S. J. C. cui est honor et gloria in secula seculorum.*

This prayer being ended, the pontiff rose and pronounced his benediction, *urbi et orbi.* The two cardinal deans read the Pope's brief of indulgence on this occasion; his holiness repeated his benediction; and both the coronation and benediction were announced by discharges of artillery and the ringing of bells. In the evening the whole city was illuminated.

During the reign of Leo XII. many regulations were made for the promotion of religion and discipline. The decree of the council of Trent respecting clandestine marriages was received on the 2d December, 1827, in those other parts of Ireland, where it had not before been promulgated, and was consequently in force, thirty days afterwards, in every part of that kingdom.

This Pontiff published several briefs, bulls, and encyclical letters. From that of the 3d of May, 1824, addressed to all patriarchs, primates, archbishops and bishops, we give the following extracts:

"You are well aware, that from the very commencement of our pontificate we had been tost by a tempest of disasters and troubles into the depths of that ocean, in which the foul conspiracy of the wicked [his Holiness alludes to the revolution in Italy,] would have lamentably overwhelmed us, if the right hand of God had not been stretched out to preserve us. The heart recoils (by the sad recital of these calamities) at renewing the grief

which they occasioned, and we choose rather to bless the God of all consolation, who, having dispersed the guilty, has delivered us from this peril, and having calmed that most furious tempest, has caused our fears to subside.

"With great sadness and continual sorrow of heart, we draw near to you, venerable brethren, whose zeal for religion, in these calamitous times, makes you, we know, most anxious for its interests. Truly we may say: 'This is now the hour of the power of darkness,' (*Luke* xxii. 53,) to sift like wheat the children of election. Truly the earth hath mourned and faded away, defiled by the inhabitants thereof, because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant.—*Isaias* xxiv. 5.

"We speak to you, Venerable Brethren, of what you yourselves witness, and what, consequently, in common, we weep for and deplore. We behold the triumph of active wickedness, of daring research, and unbridled licentiousness. The sanctity of holy things is despised, and the majesty of divine worship, salutary as it is necessary, the wickedness of men has attacked, profaned, and ridiculed. Hence the perversion of sound doctrine, and the audacious diffusion of every sort of error. No laws, no rights, no institutions, no enactments of discipline however sacred, are respected by the daring impiety of those who speak perversely. The Holy See, the chair itself of Peter, where Christ has laid the foundation of his church, is furiously assailed, and the bonds of unity are weakening and dissolving every day. The divine authority of the church is impugned—her rights abolished—herself made subject to human considerations—exposed injuriously to the hatred of the people—and reduced to the most abject slavery. The obedience due to bishops is withheld, and their rights are trampled under foot. Academies and Lyceums resound, to a frightful extent, with novel and monstrous opinions, whereby the Catholic faith is attacked, not as heretofore covertly and obliquely, but openly and avowedly, by a public and nefarious hostility.—By the doctrine and example of their masters, the minds of youth become corrupt, and hence ensues not only the melancholy ruin of religion, but also the foul debasement of public morality. Insomuch, that the salutary restraint of religion being once cast away (by which alone kingdoms are preserved, and all authority strengthened) we behold the destruction of public order—the downfal of princes—and the overthrow of all lawful power.—This mass of calamities arises chiefly from the conspiring together of those societies, where every thing that was sacrilegious, flagitious, and blasphemous in heresy, and all other criminal sects, may be found concentrated as in one common sink of corruption.

"You will discharge this duty faithfully, if, as your ministry demands, you attend to yourselves and to doctrine, calling frequently to mind, that the universal Church is shaken by any novelty whatsoever, (*S. Celest. PP. Ep.* 21, *ad Episc. Galliar.*) and that, according to the admonition of St. Agatho, Pope, 'nothing of what has been regularly defined, ought to be retrenched, or changed, or increased, but that all should be preserved incorrupt both in meaning and expression.' (*S. Agatho PP. Ep. ad Imp. apud Labb. Tom* 11, *pag.* 235, *Ed. Mansi.*) Then will that unity which resides in the chair of Peter, as its foundation, continue firm and unshaken, so that, whence the advantages of venerable communion flow to all the churches, there all may find 'a rampart, a refuge, a sheltered harbour, and a treasure of inestimable value.' (*S. Innocent, PP. Ep.* 11, *apud Constat.*) Wherefore, in order to repress the effrontery of those who endeavour to assail the rights of this Holy See, or to disconnect the other churches from its union, by which alone they are sustained and flourish, you will inculcate the greatest confidence, and the most unfeigned respect in its regard, crying out with

St. Cyprian: 'that he falsely flatters himself he is in the church, who abandons the chair of Peter, on which the church is founded.'—*S. Cypr. de unitate Eccles.*

"You ought, therefore, to watch and to labour without ceasing for the preservation of the deposit of faith, in the midst of that conspiracy of impious men, whom we behold with regret, resolved on its destruction. Let all bear in mind that the judgment of the soundness of the doctrine with which the people is to be imbued—and that the government and administration of the universal Church belong to the Roman Pontiff, to whom as the fathers of the council of Florence have expressly declared: 'Jesus Christ has committed the full power, to feed, and to rule, and to govern the universal church.' (*Conc. Flor. Sess.* 25, *In definit. apud Labb. Tom.* 18, *col.* 528, *edit. Venet.*) It is the duty of each bishop to be faithfully attached to the chair of Peter,—scrupulously and religiously to preserve the deposit,—and to feed the flock committed to his charge. Let priests be subject, as they ought, to bishops, whom St. Jerom admonishes 'to regard as the fathers of souls,' (*S. Hieron, Ep.* 2, *ad Nepot. a* 1, 24,) and let them never forget, that they are forbidden by the ancient canons to undertake any thing in the ministry, or to attribute to themselves the power of teaching or preaching, without the permission of the bishop, 'to whose faithful charge the people are committed, and who shall give an account of their souls.' (*Ex Can. Ap.* 38, *apud Labb. Tom.* 1, *pag.* 38, *Edit Mansi.*) It is, therefore, unquestionably certain, that all those who meditate any thing against this established order, disturb, as far as in them lies, the state of the church.

"The honourable union (*Heb.* xiii. 4,) of Christians, which St. Paul has called 'a great sacrament in Christ and the church,' (*Ephes.* iv. 5,) demands our common solicitude, lest any undue opinion should be held, or be attempted to be introduced against the sanctity of marriage, or the indissolubility of its tie. Already has our predecessor of happy memory, Pope Pius VIII. adverted in his letter to this subject; still, however, machinations hostile to this institution, are imperceptibly increasing. The people, therefore, are carefully to be instructed that marriage, once duly contracted, cannot be dissolved—that God himself, for all those joined in wedlock, has commanded this inseparable union—and that the bond or tie of marriage can be broken only by death. Let them be reminded, that marriage being a holy thing, is therefore subjected to the laws of the church—that these laws must be taken into account, and religiously and punctually obeyed—and that on their execution, depend the strength, the virtue, and the justness of the alliance. Let nothing contrary to the holy canons and decrees of councils be allowed—and let all be made acquainted, that every marriage will prove unhappy which is contracted contrary to the discipline of the church—or without having obtained divine propitiation—or from the mere desire of gratifying passion—if the parties think not of the sacrament, and the mysteries it implies.

"We now come to treat of another, and a very fertile source of those evils, with which the church at present is deplorably afflicted, we mean that indifferentism, or that perverse opinion, which by the artifice of the wicked is every where spread abroad, and which inculcates that eternal salvation may be acquired by any sort of profession of faith, provided that morals be honourable and good. But it will not be difficult, in a matter so evident and plain, to remove this pernicious error from the people entrusted to your care. For since the apostle testifies, that there is 'one faith, one Lord, one baptism,' (*Ephes.* iv. 5,) they surely should fear who teach, that in any religion whatever, salvation may be obtained. They should besides, revolve these

words of the Saviour: 'He that is not for me is against me, and who gathereth not with me scattereth.' (*Luke* xi. 25.) And consequently 'unless they hold the Catholic faith, and preserve it entire and inviolate, without doubt they shall eternally perish.' (*Symbol. S. Athanas.*) Let them attend to the words of St. Jerom, who when the church was torn by a triple schism, faithful to his principles, replied thus to all those who were desirous that he should join their party: 'Whoever is united to the chair of Peter, I am with him.' (*S. Hier. Ep.* 58.) It would be equally erroneous to flatter ourselves that because we are baptized, we will be saved. For St. Augustine appositely answers: 'The branch retains its form, even after it is cut off from the vine, but what avails the form, if it receive no life from the root.'—*S. Aug. in Psal. contra part Donat.*

"The discipline of the church in uprooting the evil of bad books, was far different, even in the time of the Apostles, by whose influence as we read, (*Acts Apost.* 19,) a great quantity of books was publicly burned. Let it suffice, to refer to the laws enacted on this subject by the 5th council of Lateran—and let us cite the constitution subsequently issued by Pope Leo X. our predecessor of happy memory, who says: 'Let not that which was happily invented for the increase of the faith, and the propagation of the useful arts, be converted to a contrary purpose, nor tend to the prejudice of the salvation of the faithful.' (*Act. Conc. Lateran, V. Sess.* 10. *ubi refertur Const. Leonis X. Legenda est anterior Constitutio Alexandri VI. Inter multiplices, in qua multa ad rem.*) To the same effect, the fathers of Trent directed their solicitude towards remedying this evil by their salutary decree, in which they order the compilation of an index of such books as contain unsound doctrine. (*Conc. Trid. Sess.* 18 *et* 25.) Clement XIII., our predecessor, of happy memory, in his encyclical letter condemning bad books desires, 'that we should contend with energy—as the importance of the subject demands, and endeavour to exterminate this fatal pestilence, for error will never be effectually removed, until its depraved and corrupt materials be committed to the flames.' (*Lit. Clem. XIII. Christianæ*, 25 *Nov.* 1766.) By reason of this continual solicitude, with which the Holy See has endeavoured at all times to condemn dangerous and suspicious books, and to take them out of the hands of the faithful, it is sufficiently evident, how false, rash, injurious to the Holy See, and productive of innumerable evils to the people, must be the doctrine of those, who not only reject the censorship of books, as an intolerable burden, but have besides the wickedness to hold it forth, as contrary to the principles of equity and justice, and to deny to the church the power of enacting and employing it.

"Having heard that various writings, circulated amongst the people, inculcate such doctrines as affect the loyalty and submission due to sovereigns, and light up the torch of rebellion, every care must be taken, that the people be not hereby seduced from the path of duty. Let all be persuaded conformably to the doctrine of the apostle: 'That there is no power except from God—and those that are, are ordained by God. He, therefore, who resisteth the power, resisteth the ordinance of God, and they that resist purchase for themselves damnation.' (*Rom.* xiii. 2.) They, therefore, are opposed to every law both human and divine, who endeavour by the shameful schemes of sedition and rebellion, to withdraw subjects from their allegiance to the sovereign, or to precipitate sovereigns from their thrones.

"It was for this reason, and in order not to be stained with so foul a crime, that the primitive Christians in the midst of furious persecutions, conducted themselves so deservingly, both in reference to the welfare of the emperors and the stability of the empire itself; and that, not only by faith-

fully and constantly performing all things commanded them which were not contrary to religion, but besides by the shedding of their blood in battle.—'The Christian soldier,' says St. Augustine, 'serves a pagan emperor; but if there be question of the cause of Christ, he knows no commander save him who is in heaven. He distinguishes the temporal master from the eternal; and yet he serves the temporal for the sake of the eternal.' (*S. Aug. in Psalt.* 134, *n.* 7) With these principles before his eyes, that invincible martyr, Maurice, the chieftain of the Thebian legion, as St. Eucherius relates, replies thus to the emperor: 'We are your soldiers, O emperor, but, we freely confess, we are the servants of God. And yet, even now, the risk we run of losing our lives in battle, does not urge us to rebel. Behold we have arms in our hands, and we resist not, because we had rather die than kill.' (*S. Eucher. apud Ruinart. Act. SS. MM. de SS. Maurit et Soc. n.* 4.) This loyalty of the primitive Christians towards the emperors, becomes much more remarkable and brilliant, when we consider with Tertullian, that the Christians of these times, wanted neither strength nor numbers, if they had desired to rebel—'We are,' says he, 'but of yesterday, and we fill all your places—cities, islands, castles, towns, councils, camps, tribes, decuries, palace, senate, forum. Are not we, therefore, fit and prepared for war, even with unequal forces, we, who so willingly suffer ourselves to be put to death; if our religion did not oblige us rather to die than to kill. If we, so great a multitude, had withdrawn from you into some distant quarter of the world, the loss of so many citizens such even as we are, would have put your government to shame, and our absence would be felt with regret.—Doubtless you would have become affrighted at your solitude, and you would have looked about for whom you might command. More enemies than citizens would have remained with you; but now you have fewer enemies on account of the multitude of Christians.'—*Tertul. in Apologet. cap.* 37.

"These glorious examples of unshaken fidelity to their prince (the necessary consequence of the holy precepts of the Christian religion) condemn the detestable insolence and wickedness of those who, burning with an unholy and inordinate desire of audacious liberty, use their best efforts to overthrow and destroy all the rights of princes, and who, under the appearance of liberty, give back to the people only slavery in return. To this object tended all the wicked ravings and schemes of the Waldenses, the Beguards, the Wickliffites, and other similar sons of Belial, who were the offscourings and disgrace of human nature, and who were therefore, justly, so often anathematised by this Holy See. All these imposters turn their attention to one common object: that they may be able to congratulate themselves like Luther, and say, 'We now are free of all,' and in order the more speedily and the more easily to attain this object, they undertake to execute the most criminal designs."

His holiness also delivered a number of allocutions, in which he proposed many sound regulations. In one of those he speaks to the consistory of the present Pope Gregory XVI. who was then cardinal, in petto, in those terms: "Recommended to us by the innocence of his life, and the gravity of his manners; by the extent of his knowledge, and his experience in ecclesiastical matters; he has rendered such great and laborious service to the Holy See, that we have judged it our duty to recompense his diligence, his devotedness, and his zeal, by raising him to the dignity of a Cardinal."

On the 10th February, 1829, Pope Leo XII. departed this life. After the death of Pope Leo XII. who governed the church five years, four months and thirteen days, the conclave assembled, and the election fell upon Cardinal Castiglioni Cingoli, who was elected 10th February, 1829, in the 68th year of his age, was created on the 31st March, 1829, and took the name of Pius VIII.

Francis Xavier Castiglioni, afterwards Pope Pius VIII. was born at Carigoli, a small town in the marche of Ancona, on the 20th November, 1761. His family was highly respectable. From an early age he was devoted to the service of God. Previously to the entry of the French into Italy, he was promoted to the bishoprick of Montalto, and was raised to the rank of cardinal by Pope Pius VII. in 1816. In his person, he was below the middle size. His health was bad. His pursuit of knowledge was ardent, and he was endowed with great prudence and foresight. Unlike that of his illustrious predecessor, his pontificate was of short duration.

The efforts of that most extraordinary Englishman, William Cobbett, although a Protestant, in opening the eyes of his brethren to the dreadful consequences of the mis-called Reformation, produced an extraordinary effect. The following is a copy of a MS. dedication, which Mr. Cobbett added to the large copy of his "History of the Protestant Reformation in England and Ireland:"

"TO HIS HOLINESS POPE PIUS VIII.

"The present Head of that Holy Church, under the influence of which England enjoyed so many ages of Plenty, Freedom, Happiness and Renown, this new Edition of the History of the Protestant Reformation is dedicated by, and in the hand writing of

"His Holiness's most humble
"And most obedient servant,
"Kensington, 16th May, 1829." "WM. COBBETT,

On the demise of Pius VIII. the election of a successor fell upon Maur Cappelari, who was born 18th September, 1765, at Bolluna, in the Venetian States, was created 2d February, 1831, crowned on the 6th February, same year, and took possession on the 31st of May, 1832, under the title of Gregory XVI., a name dear to England, and already renowned for having witnessed many remarkable conversions in that once Catholic, although now sectarian country.

The following is a translation of a letter of his Holiness, in reply to the congratulations of the English bishops:—

"To our Venerable Brethren, Thomas Bishop of Bolina, Thomas Bishop of Europum, Thomas Bishop of Cambysopolis, Peter Bishop of Siga, James Bishop of Usula, Robert Bishop of Lydda, Vicars Apostolic, and Coadjutors of the Vicars Apostolic in England.

"POPE GREGORY XVI.

"Venerable Brethren, health and Apostolical Benediction. Your letter of congratulation on our elevation, without any merit of ours, to the papal dig-

nity, was very agreeable to us, Venerable Brethren. But the pleasure we received from your letter, was much increased by the prayers, whereby, according to the terms of your letter, you, with a devout heart, beseech God to send us help from his holy sanctuary, and to protect us out of Sion. And most pleasing of all to us was the declaration, by which you inform us of your constant attachment to the Holy See, and of your prompt and cheerful submission to our counsels and decrees. Your correspondence, therefore, could not fail of being in every way agreeable to us. Would to God, that we, in leaving the house of St. Gregory the Great, had borne with us at least some small part of his sublime virtues! But by the help of God, and with your co-operation, we shall never cease to have in our heart, and to cherish with all care, that most holy, and most celebrated Pontiff's beloved apostleship in England. In the mean time, with a due commendation of your pastoral ministry, we very affectionately impart to you our apostolical benediction, to be communicated also to the faithful committed to your care. Given at Rome, at St. Mary Major's, under the ring of the Fisherman, on the 14th day of April, 1831, the first of our pontificate.

"DOMINICUS TESTA."

L. ✠ S.

One of the first acts of this Pontiff was to forward an admirable encyclical letter to all the patriarchs, primates, archbishops, and bishops, dated August 15th, 1832, in which he calls upon them to unite against the prevailing errors and immoralities, and from which we take the following extracts:

"We would wish to remind you of many things; we shall touch, however, only on a few, intending to treat hereafter of what is most important, according as these distressing times may require.

"The things relating to those, who, with great caution, and after mature deliberation, are to be promoted to minor orders, and especially to holy orders, and which the apostle has taught in the following words to Timothy, 'Do not hastily impose hands on any one,' the things appertaining to the appointment of pastors, having the care of souls in your diocesses respectively, as also to the establishment of seminaries of the clergy, and which have been decreed in the council of Trent, (*Sess.* 23, *cap.* 18,) and afterwards more fully explained by our predecessors, all these are so well known to you, that there is no necessity to dwell more at length upon them.

"You know, Venerable Brethren, how important, and how strictly to be observed, is that personal residence in your diocesses, to which you are bound by virtue of your office; this same appearing clearly from very many decrees of councils and apostolical constitutions, and being confirmed also by the most holy council of Trent in these words: 'Whereas all to whom the care of souls has been committed, are obliged by a divine precept to know their flocks, to offer up sacrifice for them, and to feed them by the preaching of the word of God, the administration of the sacraments, and the example of every good work; to have a paternal care of the poor, and of other destitute persons, and to apply themselves to the other pastoral duties, all which things cannot be done or fulfilled by those who do not watch over and attend their flocks, but, like hirelings, abandon them. The most holy synod admonishes and exhorts them, (the bishops,) that, mindful of the commands of God, and being made patterns of the flocks, they feed them and rule them in judgment and truth. We also, stricken with the obligation of so great and so weighty an office, and inflamed with zeal for the glory of God, heartily commend those who fulfil exactly this commandment; and if there

be any (and that there should be some in so great a number of pastors is not surprising, though greatly to be lamented) who do not obey these ecclesiastical ordinances, the same we admonish, exhort, and beseech, through the bowels of the mercy of Jesus Christ, to reflect seriously that the sovereign judge will require the blood of his sheep at their hands, and that a most rigorous judgment awaits those who rule.'—*Sess.* 23, *de Ref. cap.* 1.

"But how numerous and how severe are the contests which have arisen, and arise almost daily, against the Catholic religion in these our times! Who, thinking on them, and revolving them in his mind, can refrain from tears?

"Attend closely, Venerable Brethren: that spark is not small of which St. Jerome speaks: 'It is not, I say, a small spark which when seen is scarcely visible, but it is a flame which endeavours to lay waste almost the entire world, and to consume walls, cities, the most extensive plains and forests: the leaven is not small which appears to be so, but it is a leaven which mixed with the meal, seeks to ferment the entire mass.' (*In Ep. ad Gal. Lib.* 3, *ch.* 5.) The lowliness of our apostolic ministry would fail through terror, only that 'He does not sleep nor slumber who keepeth Israel,' and who says to his disciples: 'Lo, I am with you all days even to the consummation of the world;' and that he has vouchsafed to be not only the guardian of the flock, but the pastor also of the pastors themselves. (*St. Leo, Ser.* 5, *de Nat. ipsius.*) But wherefore these remarks? A certain sect, not unknown certainly to you, usurping to itself undeservedly the name of philosophy, has raked from the ashes disorderly crowds of almost every error.—This sect, exhibiting a meek appearance of piety and liberality, professes *Latitudinarianism* or *Indifferentism*, (so it is called,) and extols it not only in civil matters, (of which we do not treat,) but also in religion, teaching that God has given free leave to every person to embrace or adopt, without any risk of his salvation, whatever sect is most pleasing to him, according to his own private judgment or opinion. Against which impiety of infatuated men, the apostle Paul thus admonishes us: 'I beseech you, Brethren, to mark those who cause dissentions and offences contrary to the doctrine which you have learned, and avoid them: for they that are such serve not Christ our Lord, but their own belly, and by pleasing speeches and good words seduce the hearts of the innocent.'—*Rom.* xvi.

"Truly this error is not novel, but in these our times it is vaunted in a new and more insolent manner against the strength and integrity of the Catholic faith. Eusebius (*Lib.* 5, *Hist. Eccl.*) relates from Rhoden, that this insanity was broached in the second century by a heretic of the name of Apelles, who asserted that 'faith was not to be at all inquired into, but that each person should remain in that which he had once imbibed;' whereas, as this Apelles affirmed, all those who hoped in him who was crucified, would be saved, provided their works were found good. Rhetorius also, as St. Augustine (*De Hæresibus, Num.* 72,) testifies, foolishly asserted, that all heretics were in a safe way, and spoke truly; which, adds the holy father, is so absurd, as to appear to me incredible.' But the present *Indifferentism* is known to have proceeded so far as insolently to contend, that not only all sects which are outside the Catholic Church, and which admit, at least in words, revelation as their base and foundation, but that also those societies, who, despising revelation, profess pure *Deism* or *Naturalism*, that all these walk uprightly. The *Indifferentism* of Rhetorius seemed, and justly, to St. Augustine an absurdity, and yet it was confined within certain limits; but the Latitudinarianism, which extends itself to Deism and Naturalism, which was rejected even by the ancient heretics, can this ever be approved of by

any reasonable man? and yet, alas! in these times, it is approved of, commanded, and defended, by men miscalled philosophers.

"You are aware, Venerable Brethren, that a certain society, commonly called the Bible Society, strolls with effrontery throughout the world; which society, contemning the traditions of the holy fathers, and contrary to the well-known decree of the council of Trent, (*Sess 4 de Ed et usu Sac. Lib.*) labours with all its might, and by every means to translate—or rather to pervert—the holy Bible into the vulgar languages of every nation; from which proceeding, it is greatly to be feared that what is ascertained to have happened as to some passages, may also occur with regard to others; to wit: 'that by a perverse interpretation, the gospel of Christ be turned into a human gospel or, what is still worse into the gospel of the devil.'—*S. Hier. in cap.* 1, *Ep. ad Gal.*

"We also, Venerable Brethren, in conformity with our apostolic duty, exhort you to turn away your flock, by all means, from these poisonous pastures. 'Reprove, beseech, be instant in season and out of season, in all patience and doctrine,' that the faithful intrusted to you (adhering strictly to the rules of our congregation of the index) be persuaded, that if the sacred Scriptures be every where indiscriminately published, more evil than advantage will arise thence, on account of the rashness of men. Which truth is not only proved by experience, but St. Augustine, (as well as the other holy fathers,) has announced it in the following words: 'For heresies have arisen, and certain perverse doctrines, ensnaring souls, and precipitating them into an abyss, have been broached only when the good Scriptures have been badly understood, and when that which was badly understood in them was rashly and boldly asserted.'—*Tract.* 18, *in Fab. cap.* 5.

"Behold then, Venerable Brethren, the tendency of this society, which moreover to attain its ends, leaves nothing untried; for, not only does it print its translations, but also, wandering through the towns and cities, it delights in distributing them amongst the crowd. Nay, to allure the minds of the simple, at one time it sells them, at another, with an insidious liberality, it bestows them.

"But if any person desire to ascertain the true source of all the evils which we have hitherto deplored, or of those which, lest we would be tedious, we have passed over, he will find that, at the commencement of the church, as well as now, it always originated in an obstinate contempt of the authority of the church itself; ye, of that church, which, as St. Leo the Great teaches (*Ser.* 2, *de Nat ips.*) by a charity the best regulated, contemplates Peter in the see of Peter, and in the person of the Roman Pontiff, his successor, looks to him, and honours him; in whom the care of all the pastors, together with the flocks committed to them, cantinues, and whose dignity does not fail even in his unworthy heir. (*S Leo, Ser.* 3, *super eodem.*) In Peter, therefore, (as the same holy doctor wisely admonishes,) the strength of all is fortified, and the aid of divine grace is so regulated, that the firmness which Christ imparted to Peter, is communicated by Peter to the apostles. It is likewise evident, that this contempt of the authority of the church is opposed to the command of Christ, thus addressing the apostles, and in their persons, the ministers of the church succeeding them: 'Whosoever hears you, hears me; whosoever despises you, despises me.' (*Luke* x) And the admonition, also, of St. Paul, saying: 'the church, which is the pillar and the ground of truth;' (1 *Tim.* iii.) which words Augustine, when considering, said: 'If any one be found without the church, he will be estranged from the number of the children; nor will he have God for his father, who will not have the church for his mother.'—*Lib.* 4, *ad Catech cap.* 13.

His Holiness delivered also an allocution in the secret Consistory held September, 30, 1833.

The present Pope has been the author of many eminent works in defence of the faith.

He published, in 1799, a work entitled: "The Triumph of the Holy See and of the Church, against the attacks of Innovators, vanquished with their own armour." Rome, 4to, p. 453. This work is principally directed against Tamburini, and other Italian innovators. The author presents his views of the nature of government, in general, and then of the government of the church. He follows, step by step, the sophisms of the school of which Tamburini was then the leader in Italy. He defends the monarchy of the church, and vindicates the propriety and utility of the Papal Sovereignty, by an appeal to reason, and the clearest documents of history. He explains the conduct of Gregory XII. at the time of the Council of Constance, and discusses with great learning several questions relative to that assembly. He treats at considerable length the question of the infallibility of the Pope, alleging the proofs of that infallibility, and answering the objections made against it. Abbé Baraldi, from whom this account is extracted, highly commends this work of Father Capellari, for depth, solidity, and perspecuity.

Father Capellari was one of the first members of the Academy of Catholic religion, instituted by Pope Pius VII. Residing then at Rome, he was a constant attendant at its meetings; and annually read a dissertation on some interesting subject connected with the objects of the institution. In 1801 his discourse went to show that "the errors that have sometimes accompanied the general consent of mankind on the existence of God, does not weaken the force of the general argument." In the following year he undertook to prove, that "the natural law prescribes the rendering to God an interior and exterior worship, which is designated under the name of religion." In 1803 he proved that the "Prophecy of Daniel on the Seventy Weeks, has a reference solely to the Messiah." In 1804, "that the Christian Religion ought to be, and essentially is, one in its principles both of faith and morals." In all these works, the judgment, the learning, and the piety of the author, are conspicuous.

We have had the indescribable pleasure of witnessing the blessed effects of three grand Jubilees in our days. Let the pen of falsehood and the tongue of calumny do their worst, the conversions those Jubilees produced will be their best defence against impiety, and immorality. The first was announced by Pope Leo XII., and celebrated at Rome in 1825, and extended to Ireland and the other parts of the Catholic world in February, 1826. The second was promulgated by Pope Pius VIII. in 1829, and celebrated in Dublin from 27th September, to 11th October, (15 days,) 1829.

The third, by his present Holiness Pope Gregory XVI., commenced in Dublin 12th of March, ending 2d April, both inclusive (three weeks,) and further prolonged in virtue of rescript from his Holiness, to the following 28th May, 1833.

The conditions for gaining the benefits of those Jubilees, are thus stated in the Pastoral Instructions of the Catholic prelates of Ireland, in announcing the Pope's bull in 1826, which substantially agree with those at the other stated periods :—

"But in order to gain the Indulgence of the Jubilee is it sufficient to be in a state of grace? No; we must perform the good works prescribed, and at the times and places appointed for the performance of them; and what deserves our equal attention is, that we are to perform them in a spirit of compunction, whereas they hold, in our regard, the place of a more austere and laborious penance.

"But what are these works? First of all a good confession, made with a truly contrite and humble heart, that we may be placed in a state of grace and favour with God; a confession made with the same care and with the same fervour as if it were to be the last of our lives, so that the Jubilee, if our death followed immediately upon it, might prepare us to enter into the immediate possession of the sovereign good; into the embraces of God himself, who is our reward exceeding great.

"Secondly, you are to approach the holy communion, by which, being united to Jesus Christ, you will, through his mediation, obtain of the Father whatsoever you ask in the Son's name.

"Children who are not yet sufficiently prepared to make their first communion, but who are capable of going to confession, form the only exception to this second condition.

"Thirdly, you should on fifteen days, within the space of six months from the present day, visit the chapels designated by us for that purpose, and there offer up your fervent prayers to God for the propagation of the Holy Catholic Church, for the conversion of sinners, and of those who are ignorant of the true faith, or obstinate in their errors; for peace and concord among Christian princes, and the welfare and tranquillity of the whole Christian world. The number of chapels to be visited on each of those fifteen days is, in ordinary cases, four. But, as in countries like ours, this condition would be often found impracticable or inconvenient, the Holy Father, whose paternal solicitude reaches to all the members of his beloved family, has authorised us to diminish, according as circumstances might require it, the number of chapels to be so visited, or even, if necessary, to dispense with those visits altogether, by substituting in their stead, a fast or some other pious work. In towns where access can be had to the prescribed number of chapels, we will, each within his own jurisdiction, give due notice of those which shall be selected; but throughout the country parishes, in all places where we shall not otherwise direct, in virtue of the authority delegated to us in this regard, we limit the number of chapels to be thus visited, for the purpose of gaining the benefits of the Jubilee, to one chapel in each parish, to be appointed by the parish priest. We beseech you, beloved brethren, to go through these holy devotions with that recollection and fervour—that ardent desire of the glory of God and your own sanctification, which only, through the merits of Christ, can ensure them acceptance before the throne of grace.

"Besides those conditions prescribed by the bull of his holiness you should have recourse to fasting or other practices of penitential austerity, in order to

secure with more certainty the effects of the indulgence. No indulgence can exempt us from the obligation of doing penance. An indulgence is a powerful aid to our weakness; not an encouragement to our sloth. Unless we be animated with the true spirit of penance, including a desire to satisfy the divine justice through the merits of Christ, as far as the infirmity of our nature will allow, the hope of an indulgence would be vain: and wherever that spirit exists, it will not fail to show itself in the penitential fruits which it produces. It was to that spirit of penance the prophet alluded, when he said: 'now therefore saith the Lord, be converted to me with all your heart, in fasting and in weeping, and in mourning:' and it was only with a view to such a penance that he added, 'who knoweth but the Lord will return and forgive.'—*Joel.* ii. 14.

"Finally, you should give alms each according to his means, and still more in proportion to the number and magnitude of the offences for which he hopes to be forgiven; for, according to the saying of Christ, 'he to whom more is forgiven loves more,' (*Luke* vii. 47.) and consequently bestows more for the sake of the object of his love."

When the cruel civil war, mainly instigated by foreigners, began in Spain, in 1835, which affected so much the interests of religion in that country, and when the would-be lovers of liberty, massacred so many priests, monks, friars, and nuns, and destroyed so many noble churches, his Holiness interposed to prevent so much horror and cruelty, whilst he professed not to interfere with the civil regulations or authorities of that country. On this subject he delivered an allocution or address in the secret Consistory, on the 1st February, 1836, to the following effect:

"Venerable Brethren.—The sixth year has now commenced since the time when we, however undeserving, by the inscrutable counsel of God were placed in this seat of St. Peter. Would, however, that the good wishes which, on the anniversary-day of our assumption, you, in your innate humanity, are as usual about to express, could be accepted by us with a gladness corresponding to the declaration of your sentiments towards us. But how unhappy is the condition of the times, and how contrary to our own desires! For the evils which, in the very beginning of our pontificate, invaded the church have, we understand, not only in no respect diminished, but have, on the contrary, continued to increase so much, that they will not suffer us to repress the pain with which we are afflicted amidst the congratulations and good wishes we receive. To omit the number of other things, you know in what state the affairs of the church are in the kingdom of Portugal, as we have again and again complained in the presence of this assembly of the injuries done to it, and the heinous crimes perpetrated against its power and liberty. O cruel state of things, utterly unworthy of that people whose boast it was to obey kings distinguished by the title of most faithful! After our repeated expostulations and monitions, after the many proofs of continued patience which we gave, there has neither been any cessation of the flagitious attempts against the church and its venerable rights, nor any reparation made for the injuries done to the whole Catholic world. Nay, besides, as if to make the measure of wickedness overflow, that the fatal schism, the work of the enemies of the church and of religion, may be favoured by these impudent persons, by means of their associates, men utterly destitute of probity, who have intruded themselves into the government of the church, and who have never been exceeded in audacity and crime, they

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have pretended to possess a power which did not belong to them, and under the pain of anathema, interdicted all communion with this apostolical seat. You understand truly how much these things exasperate the grief which has so long afflicted us, and confirm us in the resolution, long ago taken, of exerting ourselves to the utmost, in the discharge of our apostolic duty, in opposing those evils. But are you ignorant of the extent of the calamity which has befallen the Church of Christ, from the disturbances which have caused so much misery and distress to the kingdom of Spain, hitherto so estimable from its religion and its respect towards this apostolic seat? On the origin of the contest in that kingdom for the sovereignty, we proposed to ourselves, agreeably to the custom and the principles of our ancestors, to conduct ourselves in such a manner as not to interfere with the rights of either party.—Impelled by the love of peace, and also by a regard for the faithful who inhabit that extensive kingdom, whilst we publicly signified our determination to the parties concerned, we expressed, at the same time, a wish that matters might be so arranged that the then existing state of things might be preserved on both sides. But we could obtain nothing except on conditions altogether contrary to our proposition, which, however, was most just. We adopted this course that when the venerable brother Louis, Archbishop of Nice,* had succeeded to our dear son, S. R. E. Cardinal bishop of Jesi,† who was about to proceed to his diocess, he should be admitted as our and the apostolic seat's delegate for the transaction of spiritual affairs, and that there should be total intermission of the ministry of political affairs. But from this course we were driven by conditions, relating to ourselves, differing, indeed, in appearance from the former, but in reality not unlike. However, it happened that the presence of him, whom we had sent to represent us, turned to be vain and productive of no utility to the kingdom of Spain.—But what indignity might not have happened—what mischief might not have ensued in the progress of time to religion and this holy seat? The affairs of the church having been thrown into disorder, decrees began to be issued for violating its rights, confiscating its property, harrassing its ministers, and treating with contempt the authority of the apostolic seat. Of this nature are the laws by which the censorship of books was in great part withdrawn from the bishops, and an appeal allowed from their sentence to a lay tribunal, as also the resolution adopted to propose a general law for the reformation of ecclesiastical affairs, and also that law by which the admission of novices was prohibited in religious houses; then the abolition of a number of monasteries, the transference of their estates to the treasury, the monks having been withdrawn from the different rules or guardianship to which they were subject, or reduced to the secular state. Add to these, the withdrawing of pastors from the dioceses, the expulsion of parish priests, the dire oppression of the whole clergy, the contempt for the rights of sacred immunity, and the interdiction to the bishops of the power of freely appointing clergymen hereafter to holy orders. All these things, of the blackest description, which can never be sufficiently reproved, were done boldly; the archbishop of Nice looking on, though he was not allowed to protect the cause of the church and the holy chair by due expostulation, while great offence was in the mean time given to all good men who might have inferred the connivance, or at least the tolerance of the apostolic seat from his silence. As, therefore, such an indignity offered to ecclesiastical affairs could no longer be endured

* Monsignor Amati di S. Filipo, Archbishop of Nice (in partibus,) late, and perhaps the last Nuncio in Spain.

† Cardinal Allessi, bishop of Jesi, in the Marche of Ancona.

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by the holiness of our apostolical ministry, we determined on commanding the venerable brother in question to quit the territory of Spain, as was done by him some months ago. But in the discharge of our duty according to the gravity of the affair, we have not hesitated again and again to protest against these wrongs done to the church, and to this chair of St. Peter, and to complain of them to those from whom reparation was to be expected.—With grief, however, and reluctantly we must say, that the cries and the complaints of the apostolic voice have availed us nothing. Hence, availing ourselves of the opportunity of your assembly this day, we have determined on laying the whole affair before you, that it may be perceived by every one that we highly reprobate the foresaid decrees, passed with so much contempt of the ecclesiastical power, and of this holy seat, and with so much ruin to religion, and to pronounce them altogether null and invalid. In the mean time, on the return of the solemn commemoration of that sacred day in which the Virgin Mother of God entered the temple to place in it the only begotten Son of the heavenly Father, the Angel of the Testament, the Peaceful King, so long expected on earth, we vehemently exhort so many of you as are here present, the sharers of our grief, to approach her supplicatingly, and, joining in prayer with us, implore her aid in the afflictions of the church, that through her, 'to whom it belongs to destroy all heresies,' our differences being removed and our disturbances appeased, the Daughter of Sion, when peace and tranquillity have been restored, may lay aside her grief, may throw away her filthy rags, and clothe herself in the raiment of rejoicing."

CHAPTER XL.

BRIEF NOTICE OF THE PRESENT STATE OF CATHOLICITY THROUGHOUT THE WORLD.

In concluding our Ecclesiastical history, it may be well to notice briefly, the present state and future prospects of religion in different countries!

Rome.—Sacred Rome! still maintains its imperishable sway, as the centre of the Catholic world,—as the asylum of canonized saints,—and the last refuge of religion! Notwithstanding the impious reveries of fanatics, and the impudent predictions of self-inspired prophets, who declared so many times that "Papal Rome was at an end," the Pope still sits in quiet possession of all his splendid honours! Pius VI. was imprisoned, so was the venerable Pius VII., yet still their successors maintain their dignified station. Revolution has not spared the seat of primacy,—the temples of Rome have been desecrated by foreign infidels,—the ashes of its saints have been dispersed by modern tyrants,—its libraries and museums have been deprived of their riches,—yet still Catholicity holds its grand and mighty centre. Rome is every day more and more respected, by men of all religious denominations; its chief bishop is more and more venerated; it is daily more and more frequented by the learned, the pious, and the powerful of Europe; and arts, science, and literature, here combine to render religion lovely even to its enemies.

Here we find new colleges and societies founding for the promotion of the faith, and its pontiffs exerting their powerful influence to render every thing tributary to piety and religion.

We have already seen that Popes Pius VII., Leo XII., Pius VIII., and his present Holiness Gregory XVI., have not only displayed great talents and judgment, in governing the church, but in writing against the errors and vices of the present times.

Monsignor Giovanni Devoti, bishop of Anagui, was assisted in compiling his famous work, "Institutiones Canonicales," by the late Pope Pius VIII.

Several of the cardinals in this age have displayed great talents, and ardent zeal for the promotion of religion, arts and science.

Cardinal Hercules Consalvi, who was born at Rome, 8th June, 1757, and died 9th February, 1824, during the pontificate, and principally during the imprisonment of the venerable Pius VII., had manifested great judgment in managing the important affairs of his office.

Cardinal Zurla, who was born at Legnago in 1769, and died at Palerma, 29th October, 1834, was the author of many eminent works; whilst in his cloistered retreat as a Benedictine in the Camaldolese monastery of St. Michael in Murano at Venice, he published his "Enchiridion," and other learned works. His scientific researches rendered his name famous throughout Europe. His geographic dissertations on the Travels of Marco Polo, and other Venetian navigators, claimed for him still more renown. His Essay on Raphael's sublime picture of the Transfiguration, and his discourse at the meeting of the Archæological Academy in June, 1834, on the group "La Pietá," and other religious subjects of scripture by Canova, prove that he possessed a refined taste, and profound knowledge of the fine arts!

Cardinal Joseph Albani, who was born at Rome, 13th September, 1750, and died at Pesaro, 3d December, 1834, was auditor general of the chamber, when Pius VII. made him Cardinal in 1801. He was afterwards made, by the same Pontiff, Prefect of Good Government, and by Pope Leo XII., Secretary of briefs and Legate to Bologna. He was made Secretary of state by Pius VIII., and appointed by Pope Gregory XVI. as commissary extraordinary to the Legations of Bologna, Ferrara, Ravenna, and Forli, he still retaining the Legation of Urbino and Pesaro.

Cardinal Anthony Frosini, born in 1751, appointed by Pius VII. Cardinal Deacon in 1822, and afterwards Prefect of the congregation of Indulgences and Relics, died in 1834.

Cardinal Francis Maria Pandolfi, born in Orvieto, 10th March, 1764, died 3d June, 1835, was enrolled by Pius VII. amongst his domestic prelates, made by him refendary of both signatures, grace and justice, and subsequently one of the tribunal of the consulta, and congregation of immunities. He was made canon of St. Peter by Pius VIII., in 1830 master of the chamber, and in June, 1832, Cardinal by Gregory XVI.

Cardinal Pallotta, born 1769, died 20th October, 1834, was a very learned man.

Cardinal Francis Canali, born 1764, made Cardinal-priest by Gregory XVI. in 1834, died January, 1835.

Many other learned Cardinals, bishops, and priests, in Rome, have conferred great benefits of religion during this age, whose names may be seen in the continuation of Feller's French Dictionary.

Cardinal Stephen Borgia, born at Velletri, in 1731, appointed secretary to the Propaganda Fide, in 1770, founder of the family museum of Velletri, and author of innumerable works on religion, on the rights of the Holy See, of museums, monuments of Popes, and on polite literature, died November 23d, 1804.

Cardinal Louis Bourbon, son of the infante Louis, brother of king Charles III. of Spain, and of the duchess of Chinchon, a learned man, died March 19, 1823.

Abbate Carlo Amoretti, born at Oneglia, March 13, 1741, died at Milan 1816, the great Mineralogist, and since 1797 one of the Conservatori of the Ambrosian Library. 'Till 1772 he was professor of Canon law at Pasma, and being versed in modern languages, he caused innumerable works to be published to promote the knowledge of religion, arts and science, rendering the literary treasures of the said library, tributary to his designs.

Stephen Evodus Assemani, (nephew of Joseph Simon Assemani, keeper of the vatican, and archbishop of Tyre, who died at Rome in the 80th year of his age, January 14, 1768, author of so many profound works,) was born 20th February, 1752, educated at Rome, and died at Padua, April 8th, 1821, has been an honour to this age. He succeeded his uncle as keeper of the Vatican library, and became equally celebrated as an eastern scholar, and profound antiquarian. His works in several volumes have been printed at Rome, Venice, and Florence, in 1741—2, &c.

Xavier Bettinalli, a Jesuit of Mantua, born in 1718, and died in 1808, honoured both centuries by his profound works, on religion, antiquities, poetry, eloquence, and the fine arts.

It cannot be expected that we could detail the deeds of those eminent men, at present at Rome, whose acts and writings shall be subjects of future biography and history.

Of this number, no doubt, futurity will record the eminent converted Rabbin Drach, perhaps the first oriental linguist in the world. Cardinal Tadini, author of many religious and literary dissertations. The Most Rev. Dr. John Soglia, archbishop of Ephesus, and President of the "Academy of the Catholic Religion." Rev. John Baptist Rossani, Secretary of the same learned body, and procurator general of the regular clerks for pious schools. Father Olivieri, general of the Dominican friars, who has written so much on the sacred scriptures, and Egyptian anti-

quities. Signor Clement Cardinal, corresponding member and associate of the Archæological Academy. The Academician, Cavaliere Angelo Maria Rieci, a knight of Malta, and poet, who has so well shown that the Catholic religion has had great influence on the progress of literature and fine arts.

Monsig. Guiseppe Mezzofanti, at present the learned librarian to the Vatican. The eminently learned prelate, Angelo Mai, to whose researches and philosophic inquiries, we owe the discovery of Cicero's famous work entitled, "De Republica." Monsignor Spada, so highly spoken of by Sir Humphy Davy. Ranciani, the learned Jesuit, who is the first chemist of the day. Lanzi, the learned priest, author of the "Storia Pittorica dell' Italia," and other works translated by Roscoe. Cardinal Pacca, author of "Notices on Portugal from 1795, to 1802," and of other learned works. Carlo Bulletta, author of the learned book on the "Truth of the Christian religion." Pietro Bandini, of Florence, author of an inimitable work, to show the inseparable connexion between the Old and New Testaments. Alexander Mazoni, author of the incomparable work, "Sulla Morale Cattolica Osservazioni," principally directed against Sismondi's "History of the Italian Republic."

It belongs more perhaps under the head of Catholicity in England, to speak of the zeal, talents, and learning, of his present eminence Cardinal Weld, and of the Very Rev. Dr. Wiseman, who has honoured Rome and his own country by his profound disquisitions. Nor has Italy been without its eminent preachers during this age. Of this class are the elegant Campagnoni of Milan, and Abate Guiseppe Barbieri, another orator of Milan, who may be said to have founded a new school of eloquence in Italy. His works were published in 1827, in 1829, and 1830. Signior Canonico Giovanni Formesi, author of the splendid Orations, panegyrics, and moral discourses, published at Firenzi in 1828.

Rev. Monsig. Canonico, Gio Sergardi Binder, bishop of Montalsino in Tuscany, the great opponent of the French miscalled philosophy, and author of the "Spiritual Exercises," published at Venice, in 1822. Abate Guiseppe Pellegrini, author of the admirable discourses, in defence of the church, against the mistaken philosophy of the age, and Adeodato Turchi, bishop of Parma, and Piacenza, a Capuchin friar, and also a powerful opponent of the infidels and miscalled philosophy, called the "march of intellect."

Great exertions have been made, during the last twenty years, to restore Rome to its ancient splendour, and to make amends for the pillages committed in it by the tyrants of France.

The interests of the fine arts, as well as of archælogy, are engaged in this undertaking. The great Basilica of S. Paolo is about to be restored by Luigi Poleti, while the excavations of

Monte Catillo, at Tivoli, are carrying on under the direction of the Chevalier Clement Golchi. At the same time it is in contemplation to cut away a portion of Monte Pincio in order to render the approaches to Rome more pleasant. Four colossal statues from the chisels of Gnaccherini, Baini, Laboureur, and Sthocchi are destined for the interior of the Basilica of S. Paolo, and one of equal size has been ordered by the Pope, from the Chevalier Fabris, for the purpose of being placed in the church of S. Francesco di Paolo. The same artist is also commissioned to restore the tomb of Tasso, and the mausoleum raised in honour of Pope Leo XII.—Tenerani, who lately finished the monument of the Marquess of Northampton, is engaged upon a statue of St. Alfonso Liguori, which is destined for the interior of the Basilica of the Vatican. Professor Rinaldini, who has just completed a Psyche and Maid of Orleans which have won for him "golden opinions," is engaged on a monument in memory of the Count di Cini, to be placed in the church of Giesu Maria. The Chevalier Sola, the director of the Spanish Academy established at Rome, is at present engaged in casting a bronze bust of the immortal Cervantes—Silvagni is reviving the famous fresco in the church of San Gregorio—M. de Kessel has given the finishing touch to a colossal group representing an episode of the Deluge—and lastly, Signor Cornelius, the director of the Academy of Monaco, has completed an extensive series of cartoons of the Last Judgment. The whole of the above works will remain in Rome.

On the 8th October 1835, the waters of the Arno were led into the two newly-opened channels of Monte Catillo, in the presence of Pope Gregory XVI. and thousands of spectators. The pope had come to Tivoli on the 6th, to view the finished works. The inhabitants are said to have been delighted at the presence of their sovereign, who, by the execution of this great work, has rescued their town from inevitable destruction. They had erected triumphal arches for his reception, and the town was finely illuminated on the three evenings that he passed there. Fotchi, the architect, who planned and executed the work, has received ample presents from the pope. All competent judges agree that the work is perfectly solid in its construction, and will fully answer the end proposed. While it does honour to the reign of Gregory XVI. it at the same time gives the friends of the beauties of nature a pleasure to which it would not be easy to find a parallel in Europe, as Tivoli unites in itself so many attractions which must be otherwise sought separately; besides, the grotto of Neptune and the Bizmini cascade will not become antiquities, as foreign Journals have announced. The grotto will remain, as the water which flows through it first works several mills, and the cascade will be always kept open, in order when the water is very high to break its force by carrying it off through the several channels.

IRELAND.—After "eternal Rome, we know no Catholic country more deserving notice than Ireland, the land of saints and of doctors."

If a few Protestant writers, in the height of their folly, have asserted, against the standing monuments of ages,—the evidence of facts,—the unbroken chain of tradition,—and the unaltered faith of millions, not only that the Christian religion at first established in Ireland, and transmitted from age to age, was materially different from the Roman Catholic faith as at present professed by our people, but that no such man as St. Patrick existed, we need but refer to Dr. Lanigan's "Ecclesiastical History," its Epitome by Rev. Mr. Carew; to Moore's "History of Ireland;" to D'Alton's "Antiquities," and to Dr. Villanueva's new work, "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula." The general reader, who has neither time to read, nor means to purchase those works, will find sufficient in Dr. Milner's "Tour in Ireland," to satisfy himself upon this subject.

Drenched as the Church of Ireland had been for nearly three centuries, with the waters of bitterness, and submerged as her faithful ministry and children were in trials and persecutions, her enemies have taken advantage of her afflictions, to charge her with that ignorance and darkness which her persecutors alone produced! Her calumniators have neither the candour to admit, nor the honour to declare, that the infamous provisions of the penal code, not only levelled the altars of Catholicity in Ireland, but made it treason to profess the religion of ages, or rather not to adopt the errors of modern innovators. They do not tell how those barbarous laws impeded in every way the advancement of knowledge and civilization. They do not show how our colleges and universities were suppressed or plundered,—how their professors were transported or put to death,—how Catholic teachers were fined or imprisoned,—how Catholic priests were deprived of education at home, and prohibited by severe penalties from receiving it abroad. They do not tell how it was penal to teach Irish, or to print, sell, or distribute Catholic books. They say nothing of the atrocious laws, which consigned the property of Catholics to the mercy of plunderers, or left it to be confiscated, according to the desires of Protestants or apostates! They do not show how the relations between a Catholic parent and his children were broken, and all the endearing ties of nature were destroyed, if he did not, as a recreant, apostatize from the religion of his ancestors and of his God! They do not tell how Irish Catholics were shut out from every office of talent, profit, or emolument, and left degraded or disgraced in their native land, if they did not prefer the impiety of Luther, the reveries of Calvin, or the abominations of Henry VIII., to the religion which is unchangeable and unchanged! To refute slanders by facts, and to know the names of eminent

Catholics, who shone forth as lights amidst all the darkness of the penal code, we must refer to our "Priesthood of Ireland Vindicated."

In the beginning of the present century a brighter light shone, however, upon "the benighted Irish."

The restoration of the franchise in 1793, led to other acts of toleration, or rather a return of justice; and after some years, the Catholics of Ireland were allowed to breathe some of the air of freedom.

The foundation of the Royal Roman Catholic College of Maynooth in 1795, led to a more intimate acquaintance with the tenets of the Catholic Church, and bigotry, by degrees, was weakened in its strongholds. At this period, a host of learned prelates, solid divines, virtuous priests, and intelligent Catholic laymen, contributed to advance the cause of religion.

Although the Rebellion, as it was called, of 1798, (the principal instigators of which, as Dr. Dickson shows, were Presbyterians and Protestants,) produced deplorable effects, and principally that union which has ruined the country; yet the unimpeached loyalty of the Catholic body, and the pastoral admonitions of the Most Rev. Dr. Troy, archbishop of Dublin, Right Rev. Dr. Moylan, bishop of Cork, Right Rev. Dr. Tuohy, bishop of Limerick, and the efforts of the great Father O'Leary, had a powerful effect in removing prejudices and advancing morality. *(See Catholic Priesthood of Ireland Vindicated.)* No sooner, however, did the gloom of ages, produced by bigotry, begin to disappear, than new trials and temptations were prepared for the Church of Ireland. The government of the day, perhaps from the best motive, set its engines to work to carry what had been termed the "Union," and, as a means to the end, plied the Catholic bishops, who were then the trustees of Maynooth College, to get a veto for the crown, in the appointment of our bishops. Although those few prelates had acceded to a preliminary movement, unauthorised by the others, and unknown to the priests and people; in 1808, finding that more was expected than was asked, they revoked solemnly their implied consent. For nearly thirty years this unholy project (with its projected appendages of boards, pensions, &c.) was the source of division and discord. Many well-meaning men, under mistaken notions, supported it, but the collective bishops unanimously condemned it, and those condemnations were still more vehemently re-echoed by the clergy and laity of the kingdom. *(See Repertory; Essay on Domestic Nomination; Voice of Ireland; M'Donnell's Letters; Letters against the Pension, to D. O'Connell, Esq. M. P. &c. &c.)* The evidence of the Most Rev. Drs. Curtis, Murray, and Kelly, and of Right Rev. Drs. Doyle and Magauran, principally contributed to open the minds of the people of England, as to the creed and condition of the Catho-

lics of Ireland; and after much discussion, agitation, and reflection, the bill for the Emancipation of the Catholics of the British empire passed on the 10th April, by a majority of 104 in the house of Lords, principally owing to the support of the Duke of Wellington and Sir Robert Peel, who had been previously its principal opponents!

The Catholics, in the mean time, by their constitutional struggles and united efforts in promoting peace, morality, and education, had effected much towards this desirable end.

In 1824, the foundation of "the Catholic Book Society" was proposed, and in 1827 formally recommended by the Catholic prelates for the purposes of supplying cheap books on the truths and duties of religion, refutation of prevailing errors and misrepresentations, and approved elementary books. In scattering sacred knowledge throughout the world,—in dispelling prejudice, ignorance, and immorality,—and in rendering truth lovely even to its enemies, no previous society has ever done so much as this! It has been now followed by another called the "Catholic Society of Ireland," for distributing Catholic books gratuitously, and for co-operating with the Catholic ministry, in promoting religion at home and abroad. This Institution was formally established under the most exalted patronage, in December, 1835; and is eminently calculated to render inconceivable benefit to religion.

It is difficult to enumerate the names of all the learned men who by their writings, preaching, and other labours, have conferred so many benefits on Ireland, during this short period.—Amongst the prelates we may mention Butler, author of the "Justification of the Catholics of Ireland," and many other works,—Gallagher, author of the "Short Practical Sermons,"—Coyle, author of the "Pious Miscellany," and many edifying poems,—Lanigan, bishop of Kilkenny, author of "Admirable Conferences on the Sacraments,"—Troy, author of several admirable Pastorals and Instructions,—Curtis and Kelly, late primates, who left several useful and elegant Letters,—Coppinger, translator of "Scheffemacher's Polemical Catechism," the "Imitation of Christ," and compiler of many useful works,—and above all the immortal Doyle, whose works, as a pillar of light, will shine out to the end of time, and whose life has been already sketched by the present writer, (published by the Printers hereof.) Amongst the deceased priests of this age we may name O'Leary, whose Tracts every Christian and philanthropist should read,—Gahan, author and translator of innumerable works, and whose life is prefixed to this invaluable history,—Eustace, author of the "Classical Tour through Italy,"—Betagh, the illustrious divine and preacher,—Fleming,—Murphy,—Goonan,—Morony,—Hays, and Keogh, whose sermons are evidences of their eloquence and zeal,—Kinsella, author of innumerable works of piety, and translator of "Tertullian's Prescriptions; St. Vincent's Commentorium; San-

der's English Schism, &c. &c."—Lanigan, author of the laborious "Ecclesiastical History of Ireland, Course of Scripture Theology," and many other works,—Clowry, author of several Letters against the Itinerants, and translator of "Bossuet's Variations,"—the Rev. Mr. M'Cabe, who discomfitted the Biblicals at Torquay, and Counsellor Clinch, the able canonist and linguist, author of "Church Government."

If we are justified in naming living men, we should mention among the Irish prelates, the Most Rev. Dr. M'Hale, author of the "Evidences of Catholicity," and many other works,—Most Rev. Dr. Murray, author of so many letters in defence of his calumniated creed,—Most Rev. Dr. Crolly, primate, the light of the North,—Most Rev. Dr. Slattery, master of arts,—Right Rev. Dr. O'Finan, for so many years famous in Rome,—Right Rev. Dr. Kinsella, author of so many able Letters against the Biblical parsons,—Right Rev. Dr. England and Right Rev. Dr. Clancy, now in Charlestown,—Right Rev. Dr. Fleming of Newfoundland. Amongst the priests—Rev. T. Maguire, who so ably sustained a public discussion in 1827, and who has since so often defended the faith,—Rev. Mr. Carew, author and translator of many works,—The "Catholic priest" well known to us, who has done more to sustain sacred literature than perhaps any other man living,—Rev. Dr. M'Sweeney and Rev. Messrs. Curoe, Denvir, M'Loughlin and M'Auley, who have in public discussions defended their faith,—Rev. Dr. Donovan, translator of the "Trent Catechism,"—Very Rev. Dr. Ryan, head of the Trappists in Ireland,—Rev. Mr. Maher of Carlow, and Rev. Mr. Woods. Amongst the laity—T. Moore, for his "Travels after a Religion," stands unrivalled!—Messrs. Hamilton, (convert,) M'Donnell, Talbot, Devereux, Daunt, &c. have conferred also benefits on religion,—Miss Young of the Ursuline Convent, Cork, author of the "History of Great Britain,"—the author of the "Ursuline Manual," translator of the "Peace of the Soul," and the author of the "Spiritual Director," deserve to be noticed.

If, however, one thing is more glorious to Catholic Ireland than another, it is the fact that from amongst her bishops and priests, the apostles of so many different countries, and heads of so many colleges, have been recently selected. Thus Drs. England and Clancy for Charlestown,—as Dr. Carroll was the first for Maryland,—Dr. Fleming for Newfoundland,—as Dr. Burke had been for Halifax,—Dr. St. Leger for Calcutta,—Dr. O'Connor for Madrass. Thus her Therry for South Wales,—her Hynes for Demerera,—and her Urquhart for New Canada, are advancing the kingdom of Jesus on earth.

For a detailed account of the bishops, priests, religious, parishes, chapels, convents, monasteries, colleges, seminaries, schools, and the various charitable and religious institutions at

present in Ireland, see the "Catholic Registry, Almanack, and Directory," first published this year, and which it is hoped every Catholic in the empire will support, and thereby save us from the disgrace of being ignorant of the state of religion amongst us!

ENGLAND.—Truly, when we consider the changes in religion, for which Englishmen have been so remarkable, we must deem them, however wise in other respects, an inconsistent people!

In the reigns of Henry VIII., Edward VI., Mary and Elizabeth, we find them changing by act of Parliament, no fewer than four times. Firstly, from Catholicity to half-Protestantism. Secondly, from that to ultra-Protestantism. Thirdly, from that back to Catholicity. And lastly, from that to the most extreme species of the former. It would be difficult to say, into how many classes of Protestantism this variable people have since that period merged! At one time they were Lutherans,—at another Zuinglians,—there Calvinists or Puritans, and afterwards Anti-Calvinists. Those latter changes, as Burnet admits, have followed from the equivocal manner in which the thirty-nine Articles have been formed, so as to suit as nearly as possible all classes, however different, of Reformers. One thing appears now pretty clearly, that scarcely in one particular, is Protestantism in England the same now as it was at the beginning of the Reformation, and that the number of sects into which it is divided have broken it into fragments, so comparatively small, that Catholicity, although the most protested against, reviled, and despised, may be considered even now greater, considering the number of its professors, than the really Law or Established Church of England!

There is no doubt, that a variety of circumstances have conspired to open the minds of candid Englishmen, and to render the persecuted church of ages every day more venerable in their eyes! Notwithstanding the most atrocious laws that men could frame being enacted against it; notwithstanding that lies the most gross, and calumnies the most infamous, were circulated against it; notwithstanding that the power of the king, the authority of peers, and the omnipotence of Parliament combined to render it odious; still the Catholic religion has rapidly progressed in England, and the very means taken to destroy it, have only rendered it more desirable! Its unity and sameness throughout every period,—the impeachable loyalty and general good conduct of its professors,—the firmness with which so many illustrious families have adhered to it,—the conversion of such men as the Hon. and Rev. Mr. Althorp, Rev. Mr. Mason, Messrs. Digby, Philips, &c.—and the zeal and peculiar learning of its bishops and priests, have under the Almighty rendered Catholicity even popular to a people once excited by state tricks, interested motives, and insolent prejudices, so much against it.

It is singular, that so great has been the increase of Catholicity

in England, that whilst in 1800 there were but forty Catholic chapels, there are now more than 500; and that whilst in the former period, perhaps, there were not above 10,000 professors there of the ancient faith, there are now more than a million!. Nay, so great has been the increase of Catholic colleges, seminaries, schools, and religious institutions, as to excite the bigotry of some lords in the upper house to call for enactments "against the progress of Popery!" In Scotland Catholicity has encreased nearly as much. There are now about 250,000 Catholics there, whilst perhaps thirty years ago there were not so many hundreds! The Rev. E. Bickersteth in his "Remarks on the progress of Popery," whilst he says, (p. 25,) there has been a great decay of Protestant principles amongst us, thus speaks (p. 6):

"Respecting Great Britain, we have information of its progress of a painful character. About forty years since, there were but about 30 chapels in Great Britain. In the year 1835 there were 510; in England 421, and in Scotland 89. In that year 11 new ones have been built. In Dover, and also in Kidderminster a Protestant chapel has been converted into a Papal chapel. They will, with praiseworthy zeal if it were in a right cause, build a chapel where they have not a dozen members, and this chapel is sometimes filled by the zeal of those members from the neighbourhood.—There are said to be now, 700 ecclesiastics in this island, and they have resorted in several places to preaching in the open air. Popish colleges and seminaries are multiplying, and these are modern institutions; there are now 8 Popish colleges and 52 seminaries, and in many of them great decorum and application to their objects is manifested. Monasteries and nunneries are also beginning. With these efforts are connected several tract societies; they have been very active in distributing tracts in favour of Popery at the doors of meetings and churches, and at the Scotch Church near Covent-garden, at the evening service they distributed them in the church. They form schools adapted to attract the children of the poor, giving public breakfasts and clothing the children, and thus getting the parents to attend mass. The chief body of the reporters for the public journals are said to be Papists. While a few of the higher classes, many of the lower it is believed, have been entrapped into this snare of the enemy. In Scotland there once were but few Roman Catholic families, there are now in Glasgow alone 30,000 Roman Catholics, and it is believed that there has been an increase of Popery on the eastern as well as on the western coast."

It is difficult in such a hasty sketch, to mention all the learned men who have been the ornaments and defenders of Catholicity in England and Scotland during the last forty years. The first in theological, historical, and antiquarian research stands the immortal Milner, author of "End of Controversy, Letters to Sturges, Antiquities of Winchester, Historical Memoirs," and innumerable other works, whose life has been given in detail, by that zealous and uncompromising journalist W. E. Andrews, and whose efforts to promote religion have been second to no Catholic layman in England!—Dr. Poynter, late Ap. vicar of London, author of the 'Evidences of Christianity," and many useful letters,—Gandolphy, author of admirable Sermons and Tracts on Controversy, a

Prayer Book, and other works against vetoism!—Rev. Mr. Reeves, author of the "History of the Church," "Discourses," "History of the Bible," &c.—Rev. Mr. Pembridge, who wrote the work on the "Catholic Faith,"—Rev. Mr. Maddock, author of the "Poor Man's Catechism," "Poor Man's Controversy," &c.—Rev. Messrs. Wheeler, Archer, Rigby, Appleton, and White, author of many sermons,—Rev. J. Berrington, born 16th Jan. 1743, died 1st Dec. 1827, author of many works, the most unexceptionable and useful of which is, "The Faith of Catholics on certain points of Controversy confirmed by Scripture, and attested by the Fathers of the first five centuries,"—Rev. Mr. Glover, author of Essays on the Mass, Sacraments, and many other important subjects,—Rev. Mr. Haydock, who has published the great Folio Bible, and other works.—Amongst the Scotch stands foremost Dr. Hay, born in Edinburgh 1729, consecrated 1744, died 15th October, 1811, author of the "Sincere Christian," "Devout Christian," "Pious Christian," "Answer to Drummond," &c. and many other useful works.

Of living men, perhaps, we should name the great English historian Dr. Lingard, author of the able Controversy,—the first scholar of his day, Dr. Wiseman, now in London,—Dr. Brown, who has conducted with so much effect, so many public discussions, and written so many works in favour of his religion,—Rev. Mr. Husenbeth, author of "Faberism Exposed and Refuted," and a great number of works against Blanco White, (the apostate, who has lately become a Socinian,)—Dr. Rock, author of the great work "Hierurgia, or the holy sacrifice of the Mass,"—Rev. Mr. Hulme, author of several excellent Tracts,—Rev. Mr. Mason, (convert,) who has nearly destroyed Methodism,—Rev. Mr. Martin, the sound controvertist and moralist,—Rev. Mr. Jones, who has given such an excellent version, with prayers and Reflections, of the "Following of Christ,"—Rev. Mr. Mylius, author of the abridged "History of England,"—Rev. Mr. Richmond, translator of the famous work "Amicable Discussion," by the bishop of Strasbourgh,—Rev. Mr. Woods, author of several books against Blanco White and others,—Rev. Mr. Baddley, author of the "Sure Way to find out the True Religion,"—Rev. Mr. Brittain, author of the "Principles of the Christian Religion,"—Dr. Corless, author of several Controversial works,—Mr. Best, (the convert,) author of "Travels,"—Bishop Baines, author of several admirable pieces of Controversy,—Dr. Flecher, author of the "Spirit of Controversy," "Controversial and Moral Sermons," "Difficulties of Protestantism," "Comparative view of the Catholic and Protestant Churches," and many other elegantly written works,—Rev. Dr. Coombes, translator of several books, author of the "Essence of Controversy" and other useful works,—Rev. Mr. Peach, author and translator of some of the best sermons, &c.—Rev. Mr. Curr, translator

and author of many pious books,—Rev. H. Rutter, author of the "Harmony of the Evangelists," "Exposition of St. Paul to the Hebrews," &c.—Rev Dr. Waterworth,—Rev. Mr. M'Donnell, (editor of the "Catholicon,") and many others, who have defended religion and morality. In Scotland, Drs. Murdock and Carruthers have exerted their talents in defence of the ancient faith.

Amongst the Catholic laymen, the Earl of Shrewsbury, author of "Reasons for not taking the Test,"—Mr. Charles Butler, (deceased,) author of innumerable learned works,—Mr. Kenelin,—H. Digby, (convert,) author of the "Ages of Faith," "Broad Stone of Honour," and other learned works,—Mr. Phillipps, another convert and elegant scholar,—Francis Plowden, author of the "History of Ireland," "Answers to Columbanus," and several eminent letters against the veto, &c.—Mr. Howard, Mr. Larkin, Mr. Murphy, Mr. Smith, author of the "Dialogues on Rule of Faith," and many others, deserve well of their religion and country!

Although a Protestant, no man, perhaps, ever did more to open the eyes of his deluded countrymen, than the celebrated William Cobbett, particularly in his "History of the Reformation," "Essay on Monasteries," "Legacy to Parsons," &c.

The "Refutation and Examination of Fox's Martyrs," the "Popish Plot," "Truthteller," "Orthodox Journal," and other works of Mr. Andrews have done incalculable good, and have removed innumerable prejudices.

Nor have Catholic females been idle: Mrs. Bodenham's "Village Dialogues," the authoress of "Alton Park," the "Prize Book,"—and Miss C. St. George, who has given us a most useful "History of England," have contributed to refute error, defend truth, and support the purity of Catholicity!

For a particular account of the vicars-apostolic, priests, chapels, colleges, Catholic schools, and other charitable and religious establishments in England, we need but refer to the annual Catholic Directory.

Scotland.—Mr. Lawson, M. A. although in other respects a bigotted opponent of Catholicity, in his "Roman Catholic Church in Scotland," (published in Edinburgh, 1836,) gives some interesting facts to prove "the alarming progress of Popery" in that country, notwithstanding that "severe enactments were passed by the government against the exercise of the ritual and ceremonies of the Church of Rome, and rigidly enforced against all who were presecuted for religion." (p. 281.) Even so late as 1778—9, when an attempt was made to repeal those atrocious laws, alarming riots and tumults were caused to raise the "no Popery" cry. Catholic houses and churches were destroyed, property to a large amount confiscated, and many lives lost by the adherents of the modern innovators. *(See Ibid. p.* 289.) There are in Scotland

three vicars-apostolic for the three great districts, Edinburgh, Glasgow, and Aberdeen. In the eastern district there are 11 Catholic stations, superintended by a bishop and 15 priests. In the western district 18 stations, superintended by a bishop and 26 priests, and in the northern district 23 stations, superintended by a bishop and 27 priests, thus making (with one coadjutor at present in Glasgow,) three vicars apostolic or bishops, 54 stations and 69 priests."

This gentleman, and the Rev. Mr. Macpherson in his Catholic Directory for Scotland, for the year 1835, have entered into details to show that the number of Catholics, churches, colleges, schools, and other establishments are greatly on the increase.

France.—The all-wise and all-powerful God brings good out of evil, and renders even the passions of men, the means of destroying many abuses and extravagancies. Whilst every pious Christian deplores the atrocities of the French revolutions, (particularly the first, so remarkable for cruelty and profligacy,) yet no man will say that the fire of the persecutions, and the crucible of afflictions which they produced, did not contribute to purify many even of the clergy, and to prove that they should depend more on God and his grace than on the influence of courts, or the caprice of tyrants! Hence, unlike error which generally dies unless supported by secular power, Catholicity in France has triumphed over the ashes of despots and the ruins of ancient grandeur.—From the "Gazette de France," "Schlegel's Philosophy of History," and "Bulwer's work on France," we learn many curious particulars concerning the progress of religion in that country. We are told, (says the editor of the first named work,) that whilst 50 years ago every tract and pamphlet was to be found amongst the people against religion and piety, now the Catholic Bible, the Imitation of Christ, prayer book, (Paroissien,) the crucifix, (Le Christ,) vessels of holy water, (un bénitier,) and images of the blessed Virgin Mary and the saints are seen.

Boudiers are changed into oratories, and the sons and daughters of philosophers have become fervent Christians. The merchants say every thing connected with religion has become a profitable branch of commerce. In Paris is established a "Religious Society of Arts," in which are found the most eminent painters, sculptors, musicians, poets, medical men, and many of the clergy. This movement pervades the whole of France. At Toulouse, Marseilles, Toulon, Arles, Clermont, Ferrard, and Avignon, the same eagerness for hearing sermons, the same crowding at easter solemnity, and the same ascendancy of the gospel truths.

At Marseilles, in the Church of St. Caunet, the Abbe Combalot has every morning 3000 of the humbler classes, at noon 3000 women, and in the evening 3000 men or young people, in easy circumstances. Abbe Lacordaire preaches in the Church of Notre

Dame to at least 10,000. Thus, miscalled philosophy is dead, and Materialism has died along with it.

The same journal states, that nothing appears more glorious than to find 20,000 soldiers whilst prepared to perform their duty to their king and country, receiving in the most solemn manner the holy communion on the plateau of a mountain!

Many other particulars concerning Catholicity in France, with a brief sketch of several other eminent ecclesiastics there, can be had in the first number of the "Dublin Review," pp. 218, 219.

Mr. Cobbett Jun. in his tour through France, has given a very interesting account of the piety and devotion of the French clergy.

Mr. Bulwer contends that there is now far more real religion in France than there was in 1789. He says, "that at the time of the Revolution the higher classes were sceptical, the middle classes indifferent, and the lower classes superstitious; but that now religion appears in a new guise, lifting up itself, breathing the perfumes, and showing even more charms and elegance than that philosophy which had attempted its destruction. The modern champion of the faith brandishes the graceful arms of art and science, and silences the would-be philosophers with their own weapons. Although the revenues of the clergy have been diminished from 135 millions of francs, or about 5½ millions sterling, to 30 millions and 50 thousand francs (in 1824,) religion is still on the increase. The present salary of the archbishop of Paris is 25,000 francs. Another archbishop has but 15,000; bishops, 10,000 (or £416 13*s.* 4*d.*) The salary of a canon of Paris is 2,400 francs; but that of clergymen in other diocesses only 1500. A cure or parish priest receives from 1500 to 1300 francs, according to his class, and the lowest class from 730 to 800. Mr. Bulwer here avails himself of the contrast between the French and Irish Catholic clergy, (receiving nearly the same stipends) with the bishops of the English Church, who receive from ten to thirty thousand per annum. "Such impudence, (says he,) I confess puts me out of countenance, and I have hardly sufficient presence of mind to reply: look to the Catholic clergy of Ireland, look to the pious and excellent, and exemplary body of men forming the clergy of France, who constitute, without dispute, the most respectable part of French Society, and who, if they want, in some respects, the intelligence (pretended philosophy,) of the times in which they live, have all the simplicity and more than the virtue of a darker age." Of the rural or country clergy, he speaks in terms of the highest praise:

"The greater part of these holy men are peasants by birth, and frequently born in the village where they afterwards exercise their functions. Their habits, then, are simple, and they mix naturally with their followers, of whom they understand the wants, the habits, and the language. They exercise a power—not so extensive as that of the Irish priests over their flocks—but a

power, mild and conciliatory—and are usually beloved and respected by the villagers, at whose christenings they preside, whose marriages they arrange, and whose quarrels they compose."

The same writer speaking of the increase of Catholicity tells us, that "the French Protestants are called Calvinists and Lutherans, but the Calvinists profess few of the doctrines of Calvin, and the Lutherans few of the doctrines of Luther. The confession of faith belonging to the old French Reformed Church has lost its force, (not more than ten ministers, says Mr. Cockerall would be found to sign it,) and no promise or profession as to his dogmas is exacted from the minister at ordination!"

During 1835 there were ordained in France 1,907 priests, 1,719 deacons, and 1,697 subdeacons. There were 7,122 theologians, and 2,399 philosophers. During 1834 the ordinations were 2,039 priests, 1,721 deacons, and 1,681 subdeacons. There were 7,417 theologians, and 2,162 philosophers. In 1835 the number of students in the minor seminaries was 14,799, and in 1834 it was 13,825.

The clergy with their bishops are united and firm; no longer the servants, but the co-operators with the political and legal government, in the amelioration of the condition of the people, they pursue their own course for the advancement of virtue, discountenancing vice, and spreading around the blessings of elementary Christian education. Their zeal and charity during the time of pestilence, has extorted the applause and admiration even of their enemies, and their continual instructions, with the living examples of the Sisters of Charity, and other pious associations, are rapidly augmenting the number of the regular attendants of divine worship. Literature also lends its aid in the regeneration of France, and the profundity and vigour of philosophical research, the elaboration of science, and the brilliancy of poetry and the other imaginative powers, shed their combined and irresistible influence in the advancement of religion, from a galaxy of stars of the first magnitude in the French literary hemisphere; and entirely overthrowing the impudent assertions of the infidels, that religious mysteries and restraints were incompatible with the most exalted workings of reason and imagination.

To mention the names of all the bishops, priests, and laymen, who have illustrated or defended the faith or morals of the Catholic Church of France would exceed the bounds of our work.

One of the first controvertists of the present day is certainly Dr. Trevern, formerly bishop of Aire, now of Strasbourgh, author of "Discourses on Incredulity," the "Certainty of the Christian Revelation," (printed in Strasbourgh in 1831,) the "Amicable discussion," the best work ever written on the miscalled Reformation, with several other works in maintenance of faith and morals! M. Cochin has given us a learned treatise on the Mass, which has been translated into English.

M. Feller has destroyed the foundations of modern impiety by his admirable "Philosophical Catechism," and in his "Universal Dictionary" he has given a brief account of the worthies of France.

Stephen Anthony de Boulogne, late bishop of Troyes, was certainly a most eloquent man; but his "Pastoral Instructions," published by the Abbe Cummins, make it appear that he considered religion would not remain in France if the Bourbons ceased to reign! Francis L'Abbé Jerbet and Pere Gonnellieu. M. Poiron, author of the "Seven Words of Jesus on the Cross," and other works. Pére Berthier, author of the "Lamentations of Jeremias." No men have, perhaps, done more to restore true philosophy to France than De Maistre, De la Mennais, Bonald, Ballanche, and St. Martin.

It is true, that L'Abbé de la Mennais, particularly in his excentric, although sublime work "Paroles d'un Croyant," has run into some absurdities upon human government, (condemned by Gregory XVI.) in his over anxiety to support popular liberty; yet we are gratified to hear that through the parental solicitude of the present Pontiff, he has retraced his steps, and is devoting his splendid talents to the maintenance of religion and sound order.

We trust that the editors of the "Dublin Review" are mistaken in supposing that this great man has not yet manifested due submission.

The editors of the "Foreign Review," (*Vol. IV. p.* 68,) say, that Ballanche and St. Martin are directing their principles to everything that is amiable and good.

The Abbe Gregoire, (although the first constitutional bishop of Blois,) born 4th December, 1750, died 27th May, 1829, has been author of many eminent works in defence of the faith, and his "Histoire des Sectes Religieuses," has given, what may be considered, a continuation of the "Variations of Protestants," by Bossuet, and a valuable epitome of which is published in the "Catholicon," by the learned and Rev. F. C. Husenbeth. M. Picot has written an admirable Historical Essay on the Influence of Religion in France, the "Memoires pour servir a Christoire Ecclesiastique pendant le dix-huitieme siecle," in 4 vols, and has been for many years the editor of the "L'Ami des la Religion et du Roi."

L'Abbe de Berault Bercastel, has ably continued the "Histoire de L'Eglise," by M. Pelier de la Croix.

Pere d'Avrigni of the Society of Jesus, has given us an account of the principal events in the religious history of France during the 17th Century, in his "Memoires Chronologiques et Dogmatiques." M. Capefigne, in his "Histoire de la Reforme," &c. (just published in Brussels, in 8 vols.) has detailed the crimes and impieties of the miscalled Reformers.

Amongst the French laymen, perhaps, no man has been so remarkable as Count Chateaubriand, one of the most universal geniuses of the age!

He has witnessed almost every remarkable scene in the navy, in the army, and in the church, by sea, and by land, for the last 50 years; he has explored the treasures of the old and new world, and has travelled over the ruins of Jerusalem, Egypt, Carthage, and Athens. He has held converse with all classes of Moors, Turks, Jews, Arabs, and Christians! He has witnessed the rise and fall of emperors and kings, and the destruction of nations and empires. His discourses, travels, and letters, are most sublime, and his "Triumph of Christianity," and "Essay on the Martyrs," have, perhaps, never been surpassed for beauty, pathos, and description!

M. de Lamartine has followed in the travelling chariot of Chateaubriand, and in his descriptions of the Holy Land has, perhaps, defied all competition!

Catholic periodical literature has been much on the increase, and has powerfully contributed to advance religion. The clergy of France learned to their cost, that the poison of immorality was mainly communicated to the mass of the people, by means of small light publications, and they now find no means more effectual to destroy the root of infidel philosophy, than to serve religion up to the palates of an airy and fanciful people in an agreeable and diversified form!

Amongst the French ecclesiastics, many of the emigrants who had to fly from the horrors of the first Revolution, to England and Ireland, were an honour to their country. The Abbe Barruel in his History of the French Clergy, and works upon the infidel conspirators of France, deserves great notice. Dr. Delahogue, author of the famous series of theological works, for many years professor in Maynooth College, was a clever man. Dr. Anglade, another professor in the same college, was a man of considerable learning.

It would be impossible to mention all the religious periodicals of France, for those innumerable religious publications which are printed in continuous tracts, annually, quarterly, monthly, and weekly, may be classed under that head. All those essays and papers, published by the "Religious Society of Arts," and by the "Society of the Catholic Faith," although not under the title of journals, may, from their frequent appearance, be considered periodicals. There are the "Annals of Christian Philosophy," which commenced in Paris 1830. The "Friend of religion," published at Wurtzburgh, has re-appeared under the title of the "Universal Friend of Religion and the Church." The "Catholic Ecclesiastical Gazette," is published at Aschaffenburg. The "L'Universite Catholique, Religieuse, Philosophique, Scientifique, et Litteraire," which has lately appeared in Paris, has for its main object the maintenance of religion in conjunction with every branch of art, science, and literature. Some of the most learned men in France are employed in this work, such as M. L'Abbe de

Genvude, on the Scriptures—M. Abbe Ph. Gerbet, on the truth of the Christian religion—M. L'Abbe de Salinis, on religion considered as the basis and support of society—M. Ch. De Coux, on political economy—M. L'Vicomte A. de Villeneuve Bargemont, on the history of political economy—M. E. de Cazales, on history, literary and general—M. Rio, on Christian art and poetry—M. Margerin, on geology—M. E. Dumont, on the history of France—and M. le Comte de Montalelembert, on history, literature, and Catholic ages.

The merits of the Catholic journal "L'Ami de la Religion," are too well known to be enumerated. We are glad to find, that in the "Dublin Quarterly Review," now published under the respected name of Dr. Wiseman, much of the plan and learning of the French Catholic Journals may be expected.

HOLLAND.—The following account of Catholicity in this country, is taken from the L'Ami de la Religion of June, 1835:

"The Catholic religion makes some progress in Holland. The Catholic population of this kingdom may be estimated at one-third of the entire people. In many places the faithful are occupied in repairing the old churches, or in building new edifices. At Rotterdam and at Leyden they are building at the same moment two churches in each city. At the Hague, where there are four, they are thinking of a fifth. They are building one at Delft, and another at Vlaardingen, in neither of which places was there a Catholic house of worship since the so-called reformation. The Catholics themselves are the zealous contributors to those works: the government gives very little.

"The mission of Holland is governed by the prelate Antonio Antonucci, who has the title of chargé d'affaires at the Hague, and is vice-superior of the missions in Holland. He succeeded Monsignor Cappaccini at present under Secretary of State at Rome, and prior to whom was Monsignor Ciamberlani, who resided at Munster. The prelate Antonucci resides at the Hague; and has under him arch-priests, who preside over districts.

"The district of Holland and Zealand is the most considerable; it contains 178 stations, divided into eight deaneries. It has a seminary at Warmond, a high-school near Haarlem, and a Catholic boarding school at Katwick on the Rhine. Several cities have a good number of priests. At Amsterdam there are eighteen parish priests, six at Haarlem, six at Leyden, four at the Hague, four at Alkmaar, three at Rotterdam, three at Hoorn, two at Delft and two at Gouda. The district of Utrecht has sixty-four stations or parishes; at Utrecht there are eight parish priests, and two at Amersfort—There is a seminary at S'heeremberg for this and the following districts. The district of Guelderland has forty-six stations; Friesland, thirty-one; Salland and Drontheim twenty-two; that of Underwent, twenty-seven; and Groningen, fifteen: making in all 383 stations.

"For some years a bishop has been appointed to visit the different parts of the mission; the Right Rev. Dr. Wykersooth of Schalkwyk has been consecrated bishop of Curium *in part.* and visits the Catholics of Holland. This prelate ordinarily resides at Duinzigt, near Leyden. We have frequently noticed his circuits of visitation.

"The province of North Brabant, and some communes of Guelderland and Zealand are not included in the missions of Holland. There is a vicar-

apostolic at Bois-le-Duc for the ancient bishopric of this title, which ought to have been established by the late *concordat*; but its provisions have not been yet executed. This bishopric has nine deaneries, and contains one hundred and thirty-eight parishes, of which four are in Bois-le-duc. For this there is a seminary at Herlier.

"The Dutch portion of the ancient bishopric of Ruremonde comprises three deaneries, which contain fifty-two parishes. At Nimeguen, which is the residence for one of those deaneries, there are four churches, formerly served by friars, the names of whose orders they still retain, and there is a seminary at Grootlinden.

"The Dutch portion of the ancient bishopric of Antwerp forms at present a vacariate-apostolic, which comprehends the deaneries of Breda and of Bergen op Zoom, containing forty-four parishes. The vicar-apostolic resides at Breda, where there are three parishes: the seminary is at Hoeven near Breda.

"The Dutch portion of the bishopric of Liege was governed by the Right Rev. Dr. de Mean former bishop of Liege to the time of his decease. Some provision, we suppose, must have been since made for the spiritual administration of this territory, which comprehends the country of Ravanstein and Megen. There are nineteen parishes: the seminary is at Huisseling.

"There are nineteen parishes which belong to the bishopric of Munster, and two which belong to Aix la Chapelle.

"All these fractions of diocesses would seem clearly to call for the erection of the two diocesses of Amsterdam and Bois-le-Duc, according to the stipulations of the concordat made with Leo XII. This regulation would extinguish this multiplication of small particles of separate jurisdictions, and establish an unity of administration. The only difficulty would be in the excessive size of each of those two diocesses. A serious advantage would arise from erecting a third; for instance at Utrecht."

Belgium.—The "Gazette de France" states, that even under a Protestant king, (Leopold,) Catholicity is advancing in Belgium, and the Catholic doctrines, seminaries, and schools, flourish under the influence of liberty. The absurd interference of Protestant influence in the management of purely Catholic affairs, particularly in religious education, has, however, produced in many parts of the Netherlands much division and dissensions.

Belgium is under the government of Prince Leopold: who, if he does not promote Catholicity, at least does not obstruct it, having gone so far as to consent that his own children shall be brought up in that religion. The clergy are very zealous in promoting education and religion; new schools and colleges are in progress, and measures have been devised, and are developing for placing the religious and educational establishments on a wide and secure foundation. Present appearances, and past events and recollections combine to induce a belief that Belgium is destined to exercise an extensive influence in the religious regeneration of Europe.

Spain and Portugal.—It would require more space than we can command, to describe the state of religion in those countries. From the Allocution of the present Sovereign Pontiff, and

other documents already inserted, much may be collected, at which humanity must grieve. As lovers of genuine liberty in every country, we can see, that it may be well to remove any existing abuse in the church revenues, administration of justice, or in the laws of Spain and Portugal. Nay, we can imagine it possible for the people of those countries, as well as of other nations, to throw off settled habits, and if united, effecting what they may deem essential to their permanent happiness and repose. But we never thought, nor can we now think, that a set of foreign plunderers, who have no sympathy with the people, can realize the wishes of the Spaniards or Portuguese upon this subject. How can they remove abuses by introducing debt, banks, soldiers, and increased taxation? How can they render the people happy by neglecting every thing sacred in religion, and introducing impiety into every institution? And if the end be bad, are the means less wicked? Is it by destroying the asylums of peace and piety? Is it by murdering priests, friars, and nuns? Is it by razing the cathedrals, churches, and convents from the ground, that happiness can be restored? No!

For further information on those subjects, and for a faithful account of the destruction which foreign robbers have committed in those countries, we refer to "Andrews's London and Dublin Orthodox Journal," the "Catholicon," and particularly to the most striking events of a "Twelve Month's Campaign with Zumulacaregin in Navarre and the Basque Provinces. By C. F. Henningsen, captain in the service of Don Carlos," (just published in London, in 2 vols.) To those who talk about the ignorance of Spain, we refer to "Spain Displayed," by a lady evidently a Protestant, in which work the names of the renowned men of that country are enumerated under the respective places of their birth.

"The Biblioteca de Religun," a monthly Catholic periodical, supported chiefly by the clergy, displays great research and gives a true account of passing events.

GERMANY.—We have already said much upon the state of religion in this country. Whether we consider the consequent divisions of the Protestants, or the increasing efforts of the Catholics in Germany, we conceive that the ancient religion is there daily nearer to its restoration!

The horrible impieties which, under the name of "Rationalism," German Protestants have introduced into their colleges, seminaries, and schools of theology, are too clearly given in "Rose's Discourses," in "Moore's Travels of an Irish Gentleman," in Abbe Gregoire's work on the sects, and in the second part of the "Rock of the Church," to require further detail. The result of those impieties is, that most of their "Reformed divines" are either becoming confirmed infidels or edifying Catholics! Baron Starck, in his admirable work on the "Union of the Churches,"

proves this from innumerable instances. Prince Hohenlohe, to whom we have already so fully alluded, has been the means of reconciling hundreds to the faith. Baron de Haller, one of the most learned philosophers of the day, has proved it in his own conversion, of which he has left us a most edifying account.—Prince Galitzen, (now a most useful missionary in America,) the author of many admirable works in defence of the faith, to which he has been such a signal convert, has given still further proofs of this truth in being the means of converting a considerable number of Protestant ministers to the faith. But no man, perhaps, of modern times, has done so much to give a settled notion to the Germans than the famous Frederick Schlegal, who was converted with his wife to the Catholic faith at Cologn, who was professor of philosophy, oriental languages, and universal literature, and who died in Dresden, 12th January, 1828. The Philosophy of History, written by this illustrious convert, has thrown a new light upon Europe, and must tend, in a powerful degree, to unite all rational men to the sacred chair of Peter, where peace and unity can alone be found! His brother A. W. Schlegal, scarcely less learned, has followed in his train, and has contributed still more to open the eyes of Protestants in Germany. The editors of the "Foreign Review," (vol. 11, p. 316,) consider him a man of extraordinary merit. The "Ecclesiastical Gazette for Catholic Germany," and the "Godsdiensvrend," give a most interesting account of religion in that country, and of other learned Catholic writers.

America.—When the colonies declared themselves independent of Great Britain, 4th July, 1776, the number of Catholics there, (except in Maryland,) was comparatively small; and Whitfield and Wesley, the founders of Methodism, had laboured there for some time to establish their new gospel! Before the independence, the ecclesiastical affairs of the Catholic Church in America were administered under the jurisdiction of the vicar apostolic of London. After that it was deemed judicious that in spiritual as well as civil affairs, the States should be independent of Great Britain.

Accordingly, the Right Rev. Dr. John Carroll, an Irishman, who stood conspicuous for virtue, learning, and talent, was nominated Catholic bishop of the thirteen United States, and was consecrated 15th August, 1790, in the chapel of Lulworth Castle, by one of the vicars of England, in presence of his eminence Cardinal Weld, (then a boy,) and the illustrious Dr. Milner! In 1793, the Right Rev. Dr. S. F. O'Gallagher, a native of Dublin, a man of extraordinary eloquence, intellect, and taste, was consecrated bishop of Baltimore. Shortly after, a priest under the authority of Bishop Carroll, arrived in Maryland, and thus commenced the church of Georgia. A short time after the arrival of Dr. O'Gallagher in Carolina, he founded a congregation, from which grew

the church in Augusta and Savannah. In 1810, the Rev. R. Brown, an Augustinian friar from Dublin, became the settled pastor of Augusta, and about the same time, the Rev. Mr. O'Leary, another Irish priest, arrived in Newbern, and there formed a Catholic congregation. In 1810, Baltimore was raised to the dignity of an archbishoprick, and the following four sees made suffrigan to it: Boston, of which the archbishop of Bordeaux, Dr. Cheverus, was first bishop; New York, of which Dr. Concannen, an Irish Franciscan, was first bishop; Bardstown, in Kentucky, of which Dr. Flaget, a native of France, was first bishop; and Philadelphia, of which Dr. Michael Egan, an Irish Franciscan, was first bishop.

On 11th July, 1820, Dr. John England, P.P. of Bandon in Cork, was consecrated first bishop of the new see of Charleston. On 21st December, 1834, the Right Rev. Dr. William Clancy, professor of Carlow College in Ireland, was consecrated bishop of Oriense, and coadjutor to Dr. England, who received additional appointments as legate to the holy See.

It has been stated by fanatics and bigots, who have opposed all real liberty, that "wherever freedom reigns, there Popery must perish." Now it is a curious fact, that in no part of the world, has Catholicity so much increased, as in America, which is called the land of freedom. The following article, substantially copied from the *Connecticut Observer*, an anti-Catholic journal, presents too curious a proof of this fact to be omitted:

"The first Roman Catholics of the United States were the settlers of Maryland, who emigrated in 1632 from England and Ireland. From this period till the suppression of the Jesuits in 1773, the American Catholics were constantly supplied with Jesuit missionaries from England. From 1773 to the establishment of their episcopacy in 1790, the American Catholic Church was governed by a vicar of the Roman Catholic Bishop of London. In 1788 the Catholic religion of the United States was almost entirely confined to the State of Maryland, and a few scattered districts of Pennsylvania, into which latter State it was introduced in 1790. The whole number of priests in 1788 did not exceed twenty-six, all of whom had been educated in Europe; and there was, at that date, no 'Popish' college or seminary, no convent or female academy, in the United States. In 1814 the face of things had greatly changed. 'The Popish hierarchy of the United States was now established.' The diocess of Baltimore, which had been created in 1790, and placed under the care of the late Archbishop Carroll (then bishop,) had now become an archiepiscopal see, under the charge of the same prelate. Four other diocesses had been formed, four new bishops consecrated over them, and the diocess of New Orleans, which had been made in 1796, under the Spanish government, was now added to those of the United States. At this period there were two colleges, two seminaries, and three or four convents, and the whole number of priests and bishops was but 43, including the archbishop. From 1814 to 1833 the increase has been astonishing! Instead of six there are now eleven diocesses, to which the College of Propaganda, at Rome, contemplate soon adding a twelfth. There is one archbishop, 13 bishops, 10 vicars-general, 320 resident priests, exclusive of

those in colleges, seminaries, convents, &c.; about 300 churches, erected or finishing, six diocesan seminaries for the education of priests, 10 colleges, 28 male and female convents, 35 seminaries for youth (14 for boys, and 21 for girls,) and 16 orphan asylums under the care of the Jesuits and nuns, all the pupils of which are, of course, trained up in 'ways of Papacy'—while, probably, more than 500,000 of the population of the country are connected with the Catholic Church; thus giving to that denomination a greater number of communicants than are attached to any other in the country. This rapid progress of Romanism is alarming!"

Perhaps in no place has the power of the press, to promote Catholicity, been more required than in the United States. Accordingly, we find ecclesiastical literature increased by a number of learned bishops, priests, and laymen. Much has been done in this respect by Demetrius Gallitzen, Dr. O'Gallagher, Dr. Kolman, Dr. Power, Dr. O'Flaherty, S.J., Rev. Mr. Mullen, Rev. Mr. O'Donnell, O.S.A., Bishop Kendrick, Rev. P. R. Kendrick, Rev. W.P. M'Donald. Dr. C. C. Pise, has written the History of the Church in 5 vols. 8vo. But no man perhaps has done more in the pulpit, and by the pen and press, to promote religion in America, than Bishop England. Dr. Clancy, with the highest character as a writer, is likely to be not less useful to the cause of truth. The Right Rev. Dr. David has published several admirable volumes of controversy. An able work on the Inquisition has appeared in New York, published by Desnoues. "Notes on the Protestant Catechism," "Father Rowland," a North American tale, "the Indian Cottage," and several other books, by the same hand have been written to illustrate and defend Catholicity. There is scarcely a work of note published in Europe that is not also re-printed in the States.

In periodical Catholic literature, America is vastly before Great Britain or Ireland. The "United States Catholic Miscellany" was first commenced in Charleston by the learned and eloquent Bishop England in 1821, and has reached its 17th volume. It is an able journal.

The "Truthteller" commenced shortly after in New York by Messrs. Denham and Pardoe, assisted by many learned ecclesiastics. This, like its predecessor, is really an Irish Catholic paper, and has been the medium of communicating most important knowledge on all matters connected with religion and literature.

The "Catholic Press" commenced by the united efforts of three converts, in Connecticut, July, 1829. Its chief conductor has been Rev. B. O'Cavanagh, pastor of Handford.

In 1832, the above named journal was succeeded by the "Philadelphia Catholic Herald."

In September, 1829, the "Jesuit," or "Catholic Sentinel," made its appearance, ably edited by Rev. Dr. O'Flaherty. In 1831. it was enlarged, and assumed the name of "Intelligencer."

The "Catholic Telegraph" commenced in October, 1830, by

Rev. Mr. Mullen, in Cincinnate, and is now edited by Rev. Mr. Montgomery, under the patronage of Bishop Purcell.

The "Shepherd of the Valley" commenced in 1832, at St. Louis, (Missouri,) by one of the gentlemen connected with the Catholic Press at Hartford, who had already made himself known by an able tract entitled the "Connecticut Catholic Convert."

The "Catholic Herald" succeeded the Catholic Press in January, 1833, in Philadelphia. It was conducted for eighteen months by the Rev. N. O'Donnell, but in consequence of ill health, he resigned the editorship to the Rev. Peter R. Kendrick from Dublin, by whom it is admirably conducted, under the patronage of his relative the Right Rev. Dr. Kendrick also from Ireland.

The "New York Catholic Diary" commenced October, 1833, by Rev. T. A. Schneller, who has conducted it with great judgment and ability.

The "Metropolitan," as a Catholic monthly magazine, commenced at Baltimore in 1830. but was discontinued after the first volume.

The "Green Banner" has just commenced in New York, under the able management of the Rev. T. Levins.

It is obvious, that it is solely owing to the continued co-operation of the Catholic bishops, clergy, and laity, so many journals are thus preserved to defend the faith.

Why is not the same literary spirit manifested amongst 7,000,000 of united Catholics in Ireland?

Madras.—The Right Rev. Dr. O'Connor of the Augustinian Convent Cork, has been appointed bishop of this extensive mission. He has been accompanied by the Rev. Mr. Moriarty, Rev. Mr. Burke, and many other Irish Catholic ecclesiastics. Religion is considerably on the increase here, and the civil authorities co-operate in a very laudable manner with the bishop to promote peace, good order, and morality.

Newfoundland.—The Right Rev. Dr. Fleming, an Irish Franciscan, has been appointed as bishop of this colony. He is aided by several Irish priests, and an exemplary community of nuns of the sisters of the Presentation. His letters to the Very Rev. J. Spratt, best explain the state and advancement of religion there.

Botany Bay.—The Rev. Mr. Therry, a zealous Irish priest, who has long been in this settlement, has been aided by the Rev. Vincent Dowling, a respectable Irish priest of the order of St. Francis, in advancing Catholicity amongst the expatriated creatures of this extensive district.

Australasia.—The Right Rev. Dr. Polding from England has landed in this remote and immense territory, with several zealous priests. Incalculable benefits are likely to result from their labours.

South Australia.—An act passed in the last session of Parliament has sanctioned the formation of a new colony on the southern coast of New Holland. The territory allotted by the act to the new settlement is denominated South Australia. Many Catholics are making dispositions to become settlers, several have already purchased land, and a considerable number of Catholic labourers and artisans are to proceed to the colony. It is therefore proposed to establish in the settlement a Catholic mission without delay, in order that the Catholic emigrants may have from the commencement all necessary facilities for fulfilling their religious duties.

China.—Before we give some interesting details concerning the state of Catholicity in China and other distant places not yet mentioned, we must allude to the able comparative estimate of Protestant and Catholic missions amongst heathens, given by Dr. Wiseman in his sixth and seventh Lectures, just published.

This learned divine shows from Protestant authors, that notwithstanding the expenditure of at least £778,035 annually, (or for 30 years £23,341,050,) the profitable employment of 3000 missionaries, (some having £280 yearly,) with their wives and children, (forming of themselves considerable congregations,) the distribution of at least 15,000,000 of Bibles, and all other aids but those of heaven, the Protestant missionaries have not, even according to their own showing, got more than 100 nominal converts out of 582,000 natives; that those natives are almost without exception individuals who had already lost caste, by having married Europeans, and who have been naturally drawn by this circumstance to embrace the religion of their husbands, rather than by the exertions of the missionaries.

It is also seen from Protestant authorities, that nothing is more fallacious than the usual reporting mode of estimating converts by the number of Bibles circulated, of which large proportions are used to wrap up merchandize, or devoted to some other less noble purposes; in enumerating scholars or others attending schools, most of whom as Bishop Heber shows, particularly among the Hindoos, when they come out are not less idolatrous than others; or in calculating large congregations, who out of curiosity listen to the missionaries, of which, in many cases, as Mr. Martin shows, scarcely one is converted.

The following account of the Bible distributing plan, by Protestant missionaries in Petersburgh, described by Rayford Ramble, in his Sketches of Russia, &c. is still more strictly applicable to the distant regions of which we now speak:

"The distribution of the Bible has been so liberal that the field of Waterloo, after the battle, is described as being thickly strewed with its pages, torn up to envelope the cartridges. But money squandered in this way, is not the most serious charge to be made against the British and Foreign Bible

Society. In their zeal to multiply the number of translations of the Scriptures, they have employed persons to get up those translations into a language which was, perhaps, never before written; translations without the benefit of a grammar or dictionary, with, perhaps, only a scanty knowledge of their own language, and still less of the languages in which the Bible was originally written; whose only qualification for such a task, has been a year's or two residence among the savages, for whom the translation was intended." *p.* 40.

For recent Protestant mistranslations of Scripture, see the First Part of the Rock of the Church, just published.

But upon the other side, what shall we say of the labours of Catholic missionaries in those distant regions? In the volume on China, just published in Edinburgh, compiled by Murray and other Protestant writers, we are told, that "of all the monkish orders, the Jesuits have undoubtedly done the most for the promotion of Christianity. Their address, their learning, their knowledge of the world and their accommodating disposition, carried, perhaps, to an extreme, enabled them to overcome obstacles which had baffled the less enlightened zeal of other fraternities."

In this work we have glowing eulogiums upon the labours of St. Francis Xavier, Father Ruggiero, and many others, which we pass over as too distant from our present object. In p. 277 it is stated that "the Catholic missionaries continue to keep together a large portion of proselytes."

Carne, another Protestant, in his "Lives of eminent Roman Catholic missionaries," (printed in London, 1835,) gives us many interesting details concerning those zealous ministers of Christ; but as he has not generally brought down his biographic sketches or details below 1650, we must pass them by.

The following quotations are from the tenth number of the Foreign Quarterly Review for 1830, conducted by Protestant Gentlemen:

"Among the missionaries who have distinguished themselves in this work of charity, the Jesuits, and the other Roman Catholic priests who have attempted the conversion of the Chinese, should perhaps be regarded as the most meritorious, judicious, and successful. The courage and ability they have generally displayed, are beyond all praise; and though on some occasions they may have too highly estimated the effect of their labours, or appeared too solicitous to make known their sufferings, it must be acknowledged that they purchased the privilege of boasting at a price which few would be inclined to pay for it. Our Protestant missionaries, who have distinguished themselves in other parts of the world by their zealous and enterprising spirit, have hitherto effected but little in China, where their efforts have been almost entirely confined to the disseminating of copies of the Scripture, and other religious works, from the printing presses of Canton and Malacca. We trust, however, that they will soon be enabled to adopt a more energetic and effectual system of operation. The example of the Roman Catholics is before them, who, relying firmly upon Providence, and having a powerful faith in the efficacy of their own exertions, have set at defiance the most appalling difficulties and dangers, carried the gospel into the

heart of the country, and preached it in the very teeth of the idols. Perhaps, however, the Roman Catholic monk, cut off from the ordinary sympathies of mankind, and driven to take refuge in that more hidden and general sympathy which unites him with his species, may be better fitted than the Protestant preacher, accompanied by his wife and family, for carrying on the great work of conversion in a country like China, where the national superstition is protected by so tremendous an outwork of pains and penalties, as is there thrown around it by the laws.

"At all events it is an undoubted fact, that at the imminent peril of their lives the Catholic missionaries have entered the Chinese empire—that they have made some proselytes—and that many of them have suffered persecution, imprisonment, and martyrdom; and, until Protestant missionaries shall have examined into the real state of the case upon the spot, it will perhaps be the most charitable and Christian-like course to conclude, that they who have the courage to risk their lives in the cause of what they believe to be the truth, are not the most likely persons in the world to propagate a lie."

After passing over the early labours of the Catholic missionaries in China, our Reviewers say:

"It is, moreover, related, that the first emperor of the reigning dynasty entertained so strong an affection for Father Schall, that he made it a rule to visit him at least four times in the year, on which occasions he would sit down familiarly on the missionary's bed, and chat with him, or walk about admiring the church, or eating the fruit of the garden of the monastery. The Jesuit, meanwhile, was not forgetful of the interests of religion. He obtained an imperial decree authorizing the preaching of the gospel; and the Chinese, who think and believe, as well as act, by authority, now began to make it a point of honour to be converted, and flocked so rapidly within the pale of the Church, that in fourteen years, viz. from 1650 to 1664, upwards of one hundred thousand persons were baptised."

They proceed to show the establishment of Catholic seminaries, under the approbation of the Pope's legate:

"This pious association, which is still in being, consists of a superior and several directors, who are charged with the instruction and maintenance of such ecclesiastics as are intended to preach the gospel in the East. Its revenues are derived from the royal bounty and the extensive charity of private individuals; and in general suffice for the maintenance of the pupils, the ordinary expenses of the establishment, and the outfit of the missionaries.—The society likewise supplies its agents with such things as are necessary for the proper celebration of the Catholic worship; as vases, linen for the altars, ornaments, objects and works of piety, liturgical, theological and classical books; and in addition to all these, bestows upon every newly-elected bishop about one thousand francs, for the purchase of church plate. It, moreover, sends annually to each bishop, about one thousand francs, and about five hundred to every missionary. One thousand francs are also forwarded, annually, to every separate missionary establishment, to provide against unforeseen expenses.

"Each mission possesses a bishop *in partibus*, an apostolical vicar, and in most instances an assistant bishop. To these are generally added several European and native priests, catechists, and students; of whom some study in the schools and colleges, while others, personally attached to the missionaries or the native priests, accompany them in their journeyings, assist them in their duties, and receive from them, or from some catechist, such instruc-

tion as may fit them in the course of time to become catechists or priests themselves.

"There are two species of catechists in these missions; one fixed, the other ambulatory. Of these, the former consists for the most part of married men or widowers, selected for their virtues and their knowledge of Christianity. The principal duties of these men are, to preside on Sundays and other occasions in the assemblies of their brethren; to read, to exhort, to explain to their congregations the festivals, fasts, and other observances prescribed by the Church. They are also entrusted with the power of baptizing new-born children, whether of Christian or Pagan parents, and adults in peril of death. These catechists also visit the sick; and it is their duty to see that, at Christian funerals, nothing is permitted contrary to the laws and ceremonies of the Catholic Church. The travelling catechists live in celibacy as long as they perform this duty, which consists in aiding the missionaries in the instruction of neophytes, catechumens and infidels.—Sometimes they accompany the missionaries in their journeys, and at others visit in their stead distant missions, catechising, instructing, exhorting and consoling the afflicted. In several eastern missions there are convents of nuns, who, without being cloistered, live the usual life of their order, and practise the greatest austerity. Many of them, indeed, are thought in this respect to equal their European sisters. There are thirty of these convents in Tonquin, each containing from twelve to forty nuns; but the rigour of the laws of China has hitherto prevented the missionaries from erecting convents in that country. Still there is a considerable number of nuns, who, like the holy women of the first ages of the Church, live in a state of virginity in the midst of their families, exercising such duties of piety and benevolence as become their sex. Some of these ladies have instituted schools for the instruction of girls in their religious duties."

"In the year 1769, M. Pottier was ordained Bishop of Agathopolis, and Apostolical Vicar of Setchuen; and from that moment may be dated the commencement of the flourishing period of the mission, and the triumph of the gospel in this province. On his arrival, the number of Christians did not exceed four thousand, who were instructed and confirmed in the faith by four native priests. He had very soon the satisfaction, however, to observe the efficacy of his ministry; for, in the space of a single year, their number already amounted to ten or twelve thousand; and before the death of this excellent prelate, which took place in 1792, the number of Christians in his diocess had increased to upwards of twenty-five thousand."

The same Protestant Reviewers thus mention as the fruits of the Catholic missions:

"The result of the Roman Catholic mission in China has been more important than could have been anticipated, considering the difficulties with which the missionaries have had to contend. In the year 1801 the number of converts in the province of Setchuen alone amounted to upwards of 40,000, which had increased to 52,000 in 1809. Until 1814, when the last persecution against the Christians broke out, the number continued to increase; and so eminent has been the success of the gospel in the country, that notwithstanding the disastrous events of that period, the number of Christians in the whole empire is still supposed to be about 200,000.

"The history of the Protestant mission in China may be soon told. The Missionary Society, formed in London in 1795, for the purpose of spreading a knowledge of the gospel among the heathens, sent out Mr. (now Dr.) Morrison to Canton, in 1807. He reached his point of destination the same

year, and on his arrival is said to have had to contend against the opposition of the Catholic clergy, as well as against that of the natives. His object, however, was not so much to preach as to translate into Chinese, and distribute among the people, copies of the holy Scriptures and other religious works, of which 140,249 copies had been circulated in 1818, when Dr. Milne's Retrospect, &c. was written. It being in China a crime, against the state to listen to instruction from a foreigner, Dr. Morrison and the other Protestant missionaries have seldom attempted to preach, except to an individual or two, with fear and trembling, in an inner apartment. (*Retrospect, &c. p.* 271.) The result of this system of operations is not yet known; but we suspect that in order to produce the effect desired, the distribution of books must be accompanied by preaching."

Shoberl, a bigoted Protestant, in his "Present State of Christianity and Missions," London, 1828, says:

"Christianity has, nevertheless, become widely diffused in the provinces of China, and has continued vigorous in spite of all severities. At the death of Kam-Hi, the Jesuits, whom the bull launched for their annihilation by Ganganelli, left unannihilated in China, had thirty missionaries in the capital itself, and in four Christian Churches there about three hundred children and four thousand adults were annually baptised. In the provinces of Kiankieu, Koeitschu, Yunnan, and Suntcheu, there were large Christian congregations, convents, churches, and other religious foundations. The bishop of Cartoria not long since stated the number of adults baptised in one year, in the province of Fokien, at 1677, and that of children at 10,384.

"We know still less respecting the real spirit of the professors of Jesus in China, than of their actual number. Be it, nevertheless, what it may, it cannot at any rate be other than respectable, since it has often been capable of imparting the most admirable courage and fortitude under the sufferings of martyrdom, during repeated persecutions: for thousands cheerfully died the death of confessors, and thousands more sacrificed property, country, and temporal prosperity, to their faith. These sacrifices are not made but for such convictions as kindle a divine flame in the soul."

And in p. 100, the same author says:—

"The chief seat of the French mission, to which belong about sixty thousand Christians, is in the province of Si-Tchuen. At the head of it was Gabriel Dufresse, vicar-apostolic, who, having returned from banishment to which he had been condemned, was executed, and his head placed upon the gallows. Several Christians who manifested most zeal upon the occasion, shared his fate. The Europeans who were sent to Canton of course described these proceedings as 'a furious persecution throughout the whole empire.' They related that in 1817 still greater severity began to be shown in Pekin, that upwards of four hundred Catholics had been apprehended and put to the torture, and the like. According to subsequent accounts received at Rome, however, the persecution, as it was termed, was by no means general or violent; the missionaries in Fokien and Kankieu had not been molested; and the emperor had repealed, in favour of the Jesuits, the edicts previously issued against them and the other Christians. In the spring of 1817, twelve Jesuits of the recently restored order were sent from Rome to China, and in Pulo Penang, or Prince of Wales's island, has recently been established a college, in which about twenty students are qualifying themselves for the propagation of the Papal religion in that empire."

"Mgr. Fontana, in a letter, dated 22d September, 1824, gives the fol-

lowing returns:—From the preceding September there had been 335 adults baptised, and 1547 were under preparation. The total number of Catholics was 46,487. (*Annales No.* 11, *August*, 1827, *p.* 257. *In* 1767 *the number of Catholics was under* 7000.) In another, dated 18th September, 1826, he gives the number of baptized adults, as 339, and of those under instruction, as 235. He farther informs us, that in his district or diocess, he had twenty-seven schools for boys, and sixty-two for girls. (*Ibid. p.* 269.) And it has been calculated, that between 1800 and 1827, the number of adults admitted to baptism, was 22,000.—*Annales, No.* 13, *p.* 5.

"Besides this mission of Su-Chuen, there are French missions in two other provinces, Yunnam, and Kouei-Tcheou; the Italian Franciscans have the provinces of Chensi, Kansiu, and Kaukouan; the Spanish Dominicans, those of Fokien and Kiansi; and the Portuguese, Canton and Kouansi.—According to returns, published by the Dominican order, at Rome, in 1824, it appears that in their province alone there were 40,000 native Catholics.

"Besides China, there is another empire in the farthest east, in which the preachers and professors of Christianity are called upon to give testimony to their faith through bonds, and even unto death, and which, consequently, is exclusively in the hands of Catholics. I allude to the united empire of Tonkin and Cochin-China. And first I must premise that the mission of Tonkin is divided into two portions, the eastern, which is under the direction of the Spanish Dominicans, with an apostolic vicar or bishop of that order, and the western, which is governed by a French bishop, aided by a few priests of his own nation, and upwards of eighty native clergy.

"Now, in the first, or Spanish district of the mission, there were, in 1827, not fewer than 780 churches, eighty-seven monasteries or nunneries, and 170,000 native Catholics. In the French district we have up to that period, returns no less satisfactory, as will appear from the following comparative table for the years

	1824.	1826.	1827.
Public Baptism of Children of Christians	2434	3236	2050
Private ditto	No return	5375	6439
Total Baptism		8611	8489
Faithful confessed	165,064	177,456	165,943
Communicants	75,467	78,692	81,070

"The entire number of Christians was estimated at 200,000. This district possesses also an ecclesiastical seminary, in which are, or rather were, 200 students, two colleges, and several monastic establishments, in which 700 religious lived.

"The province of Cochin-China presents a no less flourishing appearance; though I cannot give you such a minute account of its condition. Suffice it to say, that in 1826, in spite of the cruel persecution, 106 converts were received, and baptism was administered to 2,955 infants, which, according to the ordinary method of calculation, would give about 88,650 native Christians."

Phillippine Islands.—"Not far" continues Dr. Wiseman, "from these countries are the Phillippine Islands, in which M. Dubois estimates the number of Catholics under the direction of the Spanish Dominicans, at two millions. Perhaps that may be considered too large a return; however, I will read a passage from a learned work, by Dr. Prichard, which has, indeed, no connection with our subject, but wherein he incidentally mentions our missions in those islands: 'A great number of missionaries have been sent out to the Phillippine islands. The first attempt was made by the Augustinians in 1565,

and an emigration of ecclesiastics of various orders continued during the succeeding years. The several orders divided their spiritual provinces among them, and exerted themselves with the greatest assiduity, in spreading among the pagans and savages of these islands, (the population of which has been stated at three millions of persons,) the blessings of the Catholic faith. They soon rendered themselves familiar with the several languages of the people among whom they were to labour, and their labours appear to have been crowned with ample success. If we are to believe the narratives of these zealous and honest missionaries, miracles have been wrought by heaven in their favour.' Thus, he acknowledges that our labours there have been successful; and an official report gives the number of native Christians in one province alone at 150,000."

Burmese Empire.—"There is another country," says Dr. Wiseman, "beyond the Ganges, where we have seen the efforts of Protestant missionaries fail, while those of ours have been and still are crowned with success. I allude to the Burmese empire, consisting of the kingdoms of Ava and Pegu. The mission of the Judsons, I showed you, on their own confession, proved a complete failure. But it is perhaps little known, that in the meantime a considerable community of native Catholics existed in that country. Its history is briefly this: In 1719, Pope Clement XI. sent Mgr. Mezzabarba as his ambassador to the emperor of China, Kan-ghi. His mission not having ended favourably, he returned to Europe, but left the clergy of his suite in different parts of the East. Two were sent into Ava and Pegu, the Rev. Joseph Vittoni, and F. Calchi, a member of the Barnabite congregation. After some difficulties they obtained leave to preach, and erect churches. The king sent Vittoni with presents to the Pope, and F. Calchi built a church at Siriam, the capital of Ava; but worn out by fatigue, he died in 1728, in the forty-third year of his age. The mission was now so prosperous, that soon after Benedict XIV. appointed F. Gallizia first vicar-apostolic, or bishop, in that country: F. Nerini was, however, the great apostle of this Church. The Catholic worship was publicly exercised, processions and funerals went through the streets, with all the pomp of a European Catholic country, without giving the slightest offence. In 1745, persecution overtook the Church, the bishop and two missionaries were massacred while on an errand of peace and charity; the Christians were dispersed, and F. Nerini saved his life by flying into India. He was recalled with honour in 1749, and erected the first brick building ever seen in that country; a church eighty feet long and thirty-one wide, with a house adjoining for the clergy. One Armenian alone contributed 7000 dollars to the pious work. Many other churches and schools were erected about that time.

"The mission continued to flourish, particularly under the direction of the two Cortenovis and F. Sangermano, author of an interesting work on the history and literature of that country. He returned to Europe in 1808, to implore succour for his poor flock, but his zealous and learned order, which had till now supplied them with pastors, had been suppressed, with every other similar institution of charity. The entire burthen was, therefore, borne by F. Amato, whose life was just prolonged till the arrival of a new supply of zealous missionaries sent from Rome in 1830. They were barely in time to afford the venerable priest the comforts of his religion. A farther supply was sent about a year ago."

North America.—"Another very interesting mission, successfully conducted by Catholics, is that among the savages of North America. These may be divided into two districts, Canada and the United States. As to the

former, the French no sooner had possession of Lower Canada, than they turned their attention to the conversion of the natives, and their success was such as completely to effect it. A letter from the Lord Bishop of Quebec, dated 22d April, 1829, observes of them: 'In Lower Canada they *all* profess the Roman Catholic religion. In Upper Canada, those within the province and the confines of it, *who are not heathens*, are Protestants, except a few near Sandwich.' The different missionary reports confirm the existence of large Catholic communities among the native tribes.

"The Report of the Society for the Propagation of the Gospel, for 1824, has the following passage:—'I cannot avoid mentioning a very interesting object, which presented itself about two leagues from St. Peter's, (in Duke of Kent's island:) the Indian chapel, so called, from its being exclusively the work of Indians. It is situated upon a delightful little island, with a house for the priest; this is served with tolerable regularity. St. Peter's is altogether a Roman Catholic settlement.' The Report for 1825, gives the following notice of another congregation. 'With difficulty, owing to the badness of the roads, I got to the village of St. Regis, inhabited almost entirely by Indians. They profess the Romish faith, *in common with all the Indians of the Lower Province*.' Again, in the year following:—'There are eighteen thousand Roman Catholics here, (Cape Breton Island,) chiefly from the Highlands of Scotland, with many French, and *five hundred Indians*.'"

TUNKIN.—Of this country, which lies to the south of China, Shoberl states:—

"So early as the seventeenth century, the Jesuits Baldinotti, Marquez, and Alexander de Rhodez, came to these parts to preach the crucified Jesus. The boasts made by them and their successors of the efficacy of their labours among the heathen, is, that in a short time they had two hundred handsome churches in the four provinces of the kingdom, and had baptised eighty thousand Tunkinese within two years, 1645 and 1646.

"The seed of Christianity had meanwhile struck root in these valleys of Eastern Asia; and frequently as the converts were exposed to public contempt, to the extortions of viceroys, or to the rapacity of the populace, still they persevered in propagating their nobler convictions. According to the reports of the Romish missionaries, the emperor of Tunkin, named Dsha-Loang, is more tolerant and gracious. He has repealed the old law of persecution, allowed the Catholic bishop de la Barbette to erect several convents for pious professors of the cross, and granted to the Christians the unmolested exercise of their religion. In 1807 the number of these, under four bishops, amounted to 307,000 souls; at least this was the number stated by a missionary, who had resided in these countries eighteen years, to M. de St. Croix, a French traveller who visited the coast and the port of Turon."

COCHIN-CHINA.—"The Roman Catholic religion," says Shoberl, "had made a prosperous commencement in Cochin-China, when, in the year 1751, all the European missionaries were expelled the country, and the churches demolished by command of the court.

"Since the year 1774, they have indeed been again admitted into the country, and more indulgence has been shown to the Christians, who had till then been persecuted on account of their faith: but still the present state of Christianity in Cochin-China is enveloped in profound obscurity. We only know from the particulars given by the old missionary at Turon to M. de St. Croix that, for want of adequate resources for the maintenance of seminaries, the number of the clergy was rapidly decreasing, while that of the Catholic Christians in the country amounted to six hundred thousand."

LOWER CANADA—Under this head we give the following extract from Martin's Upper and Lower Canada, just published:

"The prevailing form of religion in Lower Canada is the Roman Catholic, the clergy of which are educated in Canada, and have no civil or secular connexion with the Pope; they are not paid by government, but have for their support the twenty-sixth part of all the grain raised on the lands of the Catholics, hay and potatoes are exempted from the charge, and if a Catholic turn Protestant or sell his land to a Protestant, the estate is no longer subject to this moderate burden. The church is governed by a bishop (a Canadian born and educated,) who receives, in addition to the rent of some lands of little value, a stipend of £1000 per annum from Great Britain.—The incomes of the cures average £300 per annum, by which they are enabled to live respectably, and even to practise hospitality, and so long as they confine themselves to their religious duties, they invariably meet with all the respect which piety and philantrophy so well deserve."

HERETICS AND SCHISMATICS.—In thus closing our brief sketch we should say something on the heresies or schisms, which have disturbed the peace of the church from the beginning of this century.

It would be difficult to enumerate exactly all the heretics and sect-masters of this century. It has been perhaps not so much noted in seeing any wonderful fallen star as the preceding ages, or for devising new schemes of faith, as in giving birth to men who have revived the exploded errors of past times. Whilst it has seen the precise doctrines of Luther, Calvin, and the early Deformers of England laughed at, or despised by their reputed followers, it has beheld impieties still more revolting, proceeding from the prolific Protestant principles,—"despise antiquity and follow your own private judgment in interpreting Scripture."

For greater facility of recollecting the names, or designations of those modern sects, we place them in the following order:—

Socinians,	Quakers,	Glassites,
Unitarians,	Shakers,	Kilmites,
Sabellians,	Jumpers,	Walkerites,
Moravians,	Burgers,	Ezechelites,
Baxterians,	Anti-Burgers,	Abelites,
Bible-Christians,	Anabaptists,	Irwingites,
Methodists,	Pædobaptists,	Johnsonians,
Evangelists,	Newlights,	Muggletonians,
Davidists,	Oldlights,	Southcottonians,
Seekers,		Cameronians.

PERSECUTIONS.—We have already seen what the illustrious pontiffs Pius VI., and Pius VII., and the church, during their reigns suffered.

In many other parts of the world, persecutions have been the lot of Catholics.

From the "L'Ami de la Religion," of February 6th, 1835, and from the "Annals of the propagation of the faith," we learn

that Mink-Menk, king of Cochin China, had issued a general edict against the Catholic missionaries, on 6th January, 1833, and that many suffered death for the faith.

SAINTS, &c.—It does not belong to us, to give the names of those remarkable for piety in this age, in the absence of that ecclesiastical and judicial inquiry, which cannot possibly take place, until a certain number of years after the death of the persons so remarkable.

Mr. Charles Butler, in his continuation of the Lives of Saints, has afforded us much documentary evidence upon this subject, to which we refer.

We learn from the Roman journals that on the 28th December, 1834, his present Holiness Gregory XVI., with the advice of his council, had given his decision, that the venerable servant of God John Baptist de Rossi, born at Voltaggio, in Genoe, 22nd February, 1698, and who died in the hospital of priests at Rome, 23d May, 1798, had practised to an heroic degree, the theological, the cardinal and other virtues. On the 2nd February, 1835, the Congregation of Rites examined the doubts respecting the theological virtues of the venerable Anthony Margil of Jesus, a Franciscan friar, born in Spain 1667, who laboured in Mexico and died there, in the repute of sanctity, August 6, 1726.

CHAPTER XLI.

CONCLUSION OF THIS WORK.

THE Church of Christ being the work of God himself, will always stand firm and weather out every storm raised against her by the powers of hell, whilst the works of men, though supported for a time with ever so much obstinacy and enthusiasm, must perish and moulder away in the end. The perpetual and uninterrupted continuance of the church for so many past ages, notwithstanding the various revolutions which have happened in the world since her first establishment, is a certain sign of what is to happen hereafter. Nay, it is nothing less than a standing miracle that proves the truth of her religion, and shows her to be always under the protection of heaven, and the unerring guidance of the Holy Ghost. It appears plainly from the contents of the foregoing history, and from the *Chain* that follows, that she is the beloved spouse of Jesus Christ, and the first and most ancient communion of Christians in the world. It cannot be denied that she was the true Church of Christ when St. Paul wrote his epistle to the Romans, and declared that "their faith was spoken of through the whole world," (*Rom.* 1. 8.) and of course she is still the true church, since her faith can never fall or vary, for "the sacred words of God once put into her mouth, shall never

depart from her mouth," as God in his covenant with her expressly promises. (*Isai.* lv. 59.) In her are to be found the four distinguishing characters or marks of the true church, assigned by the Nicene Creed, when it says: "I believe one, holy, catholic and apostolic church;" for she is one in her faith, holy in her morals, catholic or universal in her extent, and perpetual in her duration. She is also apostolic, because she descends by a lineal succession of eighteen hundred years from the twelve apostles, and derives her doctrine, her priesthood and her mission from them. Although the members of her communion are spread over all regions, yet they are united under the one head, in one and the same faith, and in the participation of the same sacraments. They all believe the same divine truths, hold the same principles, teach the same doctrine, preach the same gospel, profess the same religion, offer the same sacrifice, receive the same sacraments, and concur in one and the same worship. She justly glories in having had always in her communion a great number of saints, whose eminent virtues have been frequently attested by real miracles. Her doctrine, if attended to, conduces to all virtue, sanctity and perfection. Far from holding out any encouragement to sin, or adopting any impious principle whatever, she challenges her greatest adversaries to show the smallest stain in any part of what she *really* teaches as an article of her belief. She detests and condemns all traitorous plots, conspiracies, rebellions, massacres, and every kind of perjury, even upon the score of religion. Tribunals of *inquisition* constitute no part of her creed. They are human laws of polity or state government, received in some Catholic countries and rejected in others; though, without acting the part of an advocate for them, truth and justice must oblige every impartial and unprejudiced person to acknowledge, that they are grossly misrepresented by several writers. If men, governed by the spirit of the world, have sometimes made use of the name of religion as a pretext or blind to cover their passions and criminal projects, in actions wherein it had no share, religion should not be charged with their misdemeanours, nor is it accountable for the abuse of its name, since the wickedness of man will abuse even the very best things. It is not, therefore, the fault of religion if many of its professors do not practise what it teaches and inculcates. Nor does the church cease to be *holy* because there is a mixture of good and bad in it, for a church upon earth without any sinners in its communion would not answer the description given by the gospel of the Church of Christ, which is compared to a *floor*, in which there is *chaff* mingled with *wheat*, (*Matt.* iii.) to a net in which there is *bad fish* as well as *good*, (*Matt.* xiii.) and to a *field*, wherein *tares* are suffered to grow up with the *good grain*, (*Matt.* xiii.) till the harvest time, or the end of the world, when the separation is to take place.—In the interim, says St. Augustine, the wicked, signified by the

tares, are permitted to live among the just, either that they may be converted or that the just may be tried and exercised by them. The church incessantly bewails their misfortune, and zealously endeavours to reclaim them from their evil ways, and conduct them by the most efficacious helps and means into the narrow way that leads to a happy eternity.

In fine, the church justly inherits the titles of Catholic and Apostolic. She is the church of all ages and nations. She is not confined to one corner of the earth, nor to one single nation, like the Jewish synagogue, or modern sects, but is diffused over all countries, from the rising of the sun to the going down thereof. It was from her that the different empires and kingdoms of the earth first received their Christianity, and her faith is or has been, and shall be announced in all places of the universe, before the day of general judgment. The contents of this compendious narrative plainly show that she has lineally descended to this very day from the first society of Christians, founded by the apostles, and that she has preserved the sacred doctrine delivered by them at the beginning, without the least alteration or innovation of her faith in any one article of revealed truths.

Happy they who live up to the dictates of her religion, and honour it by the purity of their morals, and by the continual observance of its precepts, a mere speculative or abstract faith not being sufficient, but a belief, that worketh by charity, being required. Those who are reared in the bosom of the church, instructed in her doctrine, educated in her principles, and sanctified by her sacraments, which are so many conduits of divine grace, ever open and ever flowing for the sanctification of souls, should demean themselves in a manner becoming worthy members of so illustrious a body, of which Christ is the head. They should always acknowledge God's infinite mercy with sentiments of gratitude, and return him the warmest thanks for the signal benefit and grace of their vocation. Far from giving any scandal or offence, they should edify their neighbour by the practice of the Christian virtues of humility, meekness, justice, and charity. This obligation is grounded on the sanctity of the religion they profess, on the dignity of the character they bear, and on the sacred vows which they have made at the baptismal font.

ECCLESIASTICAL

CHAIN OF THE CHURCH;

OR,

A LIST OF THE POPES, SAINTS, MARTYRS, EMINENT CATHOLICS, WRITERS, COUNCILS, PERSECUTIONS, HERETICS AND SCHISMATICS,

From the Earliest Period of Christianity to the Present Time.

CAREFULLY COMPILED FROM ALBAN BUTLER'S "LIVES OF SAINTS," "WARD'S TREE OF LIFE," "MISSIONARY PRIESTS," &c. &c.

BY THE AUTHOR OF THE "ROCK OF THE CHURCH," &c.

THE following Pages exhibit a sketch of a regular history of the Christian Church. It is divided into nineteen ages, or centuries, the lines across dividing one from the other, each of them comprising the principal persons and events within that period. It is likewise classed in six general heads, the first column containing the names of all the *Popes* from St. Peter down to the present pontiff, Gregory XVI. The second, a list of some of the principal *Saints* and *Eminent Catholics*, of Gt. Britain, Ireland, and other countries; likewise the names of the most illustrious *Martyrs* who suffered in each century, together with the various *Persecutions* which have occurred in them. The third, the *General Councils*, and such particular ones as are of note, with their dates, and references to the places where they occur. The fourth column contains a list of the *Nations Converted to the Faith*, with the names of some of the principal persons who were instrumental in that great work. The fifth, a catalogue of the *Holy Fathers* and other *Ecclesiastical Writers*, who, in every age, have defended and propagated the purity of the Catholic doctrine, and the sanctity of Christian morality. The sixth, *Heretics and Schismatics*, of every age, are seen in this last column, with the years in which they began to teach their doctrines, or were condemned. The whole showing at one view, the perpetual and visible existence of the Catholic Church from the time of Christ to the present day; the uninterrupted succession of her chief pastors; the origin of heresies; the councils that condemned them; the persecutions in which thousands of Christians sealed their faith with their blood; the ancient and uniform doctrine and tradition of the church, and the bright examples of sanctity which have illustrated her in every age.

Observe, that the letter *a.* denotes an abbess, abbot, or some religious superior, *pr.* priest, *mo.* monk, *c.* confessor, *car.* cardinal, *ab.* archbishop, *b.* bishop, *o.* founder of an order, *pat.* patriarch or patron, *r.* recluse. Those names in Italic characters distinguish those who have confuted heretics. This mark † after any pope denotes an antipope; affixed to a writer it shows something reprehensible in him. The other marks are sufficiently obvious.

	POPES.	SAINTS, EMINENT CATHOLICS, MARTYRS, AND PERSECUTIONS.	COUNCILS.
1st CENTURY.		The BLESSED VIRGIN MARY, Mother of God; the apostles, Peter and Paul, Matthew, John, Jude, Mark, Luke, James, Bartholemew, and the disciples; SS. Joseph, *c.* Mary Magdalene, Martha, *v.* Thecla, *v. m.* Joachim and Anne, Joseph of Arimathea, *c.* John Baptist, *m.* Stephen, 1st *m.* Petronilla, Pudentiana, Nicodemus, Gamaliel, Nicomedes, Philemon.	At Jerusalem, *Acts* i. anno 34.
	1 S. PETER, 43—66. 2 S. LINUS, 67—78. 3 S. CLETUS, 78—91. 4 S. CLEMENT I., 92—101.	*Persecutions.*—Murder of the Innocents under Herod; the 1st Christian one, under Nero, 65; the 2d one, under Domitian, 25, S. John Evangelist was banished.	At Jerusalem, *Acts* xvi. anno 51.
2d CENTURY.	5 S. ANACLETUS. 101—109. 6 S. EVARISTUS, 109—112. 7 S. ALEXANDER I., 112—119. 8 S. SIXTUS I. 119—128. 9 S. TELESPHORUS, 128—139. 10 S. HYGINUS, 139—142. 11 S. PIUS I., 142—157. 12 S. ANICETUS, 157—168 13 S. SOTER, 168—176. 14 S. ELEUTHERIUS, 176—192.	SS. Praxedes, *v.* Narcissus, *b.* Apolloninius, *m.* Pothinus, *b.* of Lyons, *m.* Fugatius and Damianus, Ignatius, *m.* Simeon, *b. m.* Symphorus, *m.* Pantenus, Gervase and Protase, *m.* Felicitas and seven sons, *m.* Polycarp, *m.* Apollinaris, *b.* of Ravenna, *m.* Mark, *b.* of Jerusalem; Narcissus, *b.* of Jerusalem; Prosdecimus, 1st *b.* of Padua; Lucius, king. 3d Christian persecution, under Trajan and Adrian, from 107 to 138; 4th one, under Antoninus, Aurelius, and Commodus, 140 to 189.	Pergamus 152. Phrygia, 172. Rome, Ostroen, 196. Palestine, Lyons, 197.
3d CENTURY.	15 S. VICTOR, 192—202. 16 S. ZEPHYRINUS, 202—218. 17 S. CALIXTUS I., 218—223. 18 S. URBAN I. 223—230. 19 S. PONTIAN, 230—235. 20 S. ANTERUS, 235—236. 21 S. FABIAN, 236—250. 22 S. CORNELIUS,† 251—252. (Novatian, 1st anti-pope.) 23 S. LUCIUS, 252—253. 24 S. STEPHEN I., 253—257. 25 S. SIXTUS II., 257—258. 26 S. DIONYSIUS, 259—[illegible] 27 S. FELIX I., 269—275. 28 S. EUTICHIAN, 275—283. 29 S. CAIUS, 283—296.	SS. Paul, the 1st hermit, Cecily and Barbara, *v. m.* Agatha, *v. m.* Cosmas and Damian, *m.* Susanna, *v. mm.* George and Lawrence, *m.* Maurice and the Theban legion; Sebastian and Alban, *m.* Valentine and Benignus, *pr. m.* Felix of Nola; Julian, 1st *b.* of Mans; Cecilius, Martial, *b.* of Limoges; Memmius, 1st *b.* of Chalons; Austremonius, Gregory Thaumaturgus, Gatian, 1st *b.* Tours. 5th Persecution by Severus, 230; 6th one, by Maximinus, 235; 7th, by Decius and Gallus, 252, to 256; 8th, by Valerian and Gallien, 257 to 262; 9th, by Claudius and Aurelian, 270 to 273; 10th, by Dioclesian and Maximian, 287 to 303.	Arabia, 146. Ephesus, 245. Carthage and Rome 251. Antioch, 264, and 270. Elvira, 300.
4th CENTURY.	30 S. MARCELLINUS, 296—304. 31 S. MARCELLUS, 308—310. 32 S. EUSEBIUS, 310—310. 33 S. MELCHIADES, 311—314.	SS. Anthony, *a.* Amnon, *a.* Pachomius, *a.* Theodorus, *a.* the two Macarluses, Pammon, *a.* Pambo, Isidore, *a.* John, *a.* Hilarion, Julian, *a.* Abraham, *a.* Ethraim, *a.* James of Nisibis, *b.* the two Serapions, Paul, *a.* Aphraates, *a.* Prior, *h.* Julian, *a.* Thais, *pen.*	Rome, 313. Arles, 314. Ancyra, 314. Neocaesarea, 314. Rome, 314. Alexandria, 320. 1st general council, at NICE, 325.

NATIONS CONVERTED TO THE FAITH.	ECCLESIASTICAL WRITERS.	HERETICS, AND SCHISMATICS.	
Syria, Antioch, Rome, some in Jerus and Samaria, Greece, Egypt, Illyrium, Galatia, Britain, the Gauls, Persia, Mesopotam, Spain, Ethiopia, Arabia, Philippi, Ephesus, India, &c. Abgar, king of Edessa.	SS. *Peter* and *Paul*; the four Evangelists, SS. *Matthew*, *Mark*, *Luke*, and *John*; SS. *James the Less*, Jude, *a.* Dionysius, the Areop. *b. m.* 95; Hermas, the pastor, 91, *Rom.* xvi.; *Ignatius*, *b. m.*; Priests of Achaia; the apostolic canons and constitutions; S. Barnabas, *ep.*; Liturgy of S. James; Acts of S. Andrew; S. Clement, 100.	Abstinent, 1 *Tim.* iv. 3.; Judas Iscariot, *Luke* xxii.; Nazareans, False Gnostics, 1 *Tim.* vi. 20; Simon Magus, Capharnaites, *Jo.* vi.; the Nicolaites, *Apoc.* ii. 15; Hymeneus, Philetus, Alexander, Basilides, Saturninus, Cerinthus, Ebion, Menander.	1st CENTURY.
Allobroges, Celtes, &c. by St. Irenaeus; the Rhetians, in the Alps, the Indians, Gaul, Germany, S. Lucius, king of Britain, 182; Donald king of Scotland; Spain, Provence, &c.	SS. Hegessipus, *c.* 181; *Justin*, 167; Apollinaris, *b.* 175; Melito, *b.* Dionysius of Corinth, *b. c.* Quadratus, *b.* Aristides, *c.* Serapion of Antioch, *b.* Polycarp, *m.* S. Apollonius, 186; *Papias*, *b.*† 150; Agrippa, Athenagoras, Theophilus of Antioch, 190.	Cainists, 101; Elaxai, 103; Millenarians, 109; Gnostics, 110; Carpocrates, 120; Adamites 130; Valentinus, 140; Cerdo 141; Marcion, 142; the two Theodorus' 146; Heraclion, 147; Ophites, 149; Marcus and Colorbasus, 151; Tatian and the Enaralites, 159; Bardesanes, 171; Montanus, Priscilla, and Maximilla 172; Hermogenes, 179; Apelles, 180; Praxeas, 187; Seleucus and Hermias, 190; Artemas, 191; Aquila, Theodotion, Symmachus, Florinus, and Blastus, 192 to 200.	2d CENTURY.
S. Dionysius at Paris; Burgundy, Deserts of Thebais; Gaul, Armenia, Philip, Roman emperor, perhaps privately, in 246; Arabia, by Origen; Scandia, or Gothland.	SS. Irenaeus, *b.* 202; Pantaenus, 213; *Clement* of Alexandria; *Hypolitus*, 250; Cornelius, 251; Sixtus II. 258; *Cyprian* 258; Dionysius Alexander, 264; Gregory of Neocaesarea, 270; Zeno, and *S. Victorinus*: † also Minutius Felix, 216; *Tertullian*, *pr.*† 254; *Origen*, *pr.*† Dionysius of Rome; Arnobius, Dorotheus of Tyre, *Caius*, *pr.* of Rome. Julius Africanus † Chron. Methodius of Tyre, *b. m.* Pontius, *deac.*	Rebaptizers, Noetians, 239; Privatus, 240; Berillus, 242; Arabici, 249; Novatus 251; Novatian, 251; Sabellians, 257; Paul of Samosata, 263; Origenists, 254; Buddas, the Master of Manes, 277; Hieracithae, 290; Angelics, Nepes, Chiliasts, Hierax, Patropassians, Tertullianists, Apostolics, the abscene Origen, Hidroparastats, or Aquatics, Elcesaites, Valesius and the eunuchs, Noetas, Praxeas the Abstinent; Coracion, Philostratus writes the life of Apollonius Tyanaeus.	3d CENTURY.
Iberia, by miracles done by a captive maid; Constantine the Great, first Christian emperor; great part of his empire; Great Armenia, Lombardy, Gaul, Persia, Scythia by S. Theotimus,	SS. Pamphilius *m.* 309, Anthony and Pachomius, Lucian, 312; James of Nisibis, 338; Marcellus of Ancyra, 362; Prudentius, *Hilary*, *b.* of Poictiers, 369; *Athanasius*, *b. d.* 373; *Basil*, *b. d.*	Donatists, 311; Meletians, 311; Arians, 319; Semi-Arians, 325; Coluthians, 319; Audiani, 325; Macedonians, 362; Eustachians, Aetians, and Anomaeans, 362; Aerians, 362; Photinians, 362; Apollinarists, 377; Collyridians, Bonosiari, 377; schism at Anti-	4th CENTURY.

POPES.	SAINTS, EMINENT CATHOLICS, MARTYRS, AND PERSECUTIONS.	COUNCILS.
4th CENTURY *Continued.*		
34 S. SILVESTER, 314—335.	Marcian, *a.* Zeno, *b.* Phœbadius, *b.* Kebius, *b.* Monica, *w.* Servatius, Maximus, *b.* Illidius, *b.* Philastrius, *b.* Macrina, *v.* Joseph, Liborius, *b.* Donatus, *b.* Helen *emp.* Justus, *b.* Mansuet, *b.* Evurtius, *b.* Paphnutius, *b.* Donatian, *b.* Mello, *b.* Flour, *b,* Mathurin, *y.* Martin, *b.* Spiridion, *b.*	Antioch, 326.
35 S. MARK, 336—336.		Alexandria, 339.
36 S. JULIUS, 337—352.		Rome, 341. Sardica, 347.
FELIX II. (dubious.) (Ursianis, antip. 369.)		Carthage, 348. Sirmium, 349. Laodicea, 350.
37 LIBERIUS, † 352—366.	Persecutions under Galerius Maximian, 304; Julian the apostate, 361; Persia, by Sapor, 327, 341, 369; by Valens, the Arian, 370; and in Gothland, by king Athanaric, 370.	Gangre, 350. Rimini, 359. Selecia, 359. Alexandria, 362.
38 S. DAMASUS, † 366—384.		Rome, 368. Rome, 370.
39 S. SIRICIUS, 385—398.		Rome, 373. Saragossa, 380. 2d general council, at CONSTANTINOPLE, 381. Aquileia, 381. Carthage, 2d, 390. Carthage, 3d, 397. Carthage, 4th, 398. Carthage, 5th.
5th CENTURY.		
40 S. ANASTASIUS I. 399—402.	SS. Paula, *w.* Nathalan, *b.* Honoratius, *ab.* Euthymius, *a.* Mary of Egypt, *pen.* Germanus and Lupus, *b.* Pulcheria, *emp.* Eustochium, *v.* Simon Stylites, *c.* Daniel Stylites, *c.* Eugenius, *b. m.* Victorian, *m.* Patrick, *b. c.* apostle of Ireland; Palladius, *b. c.* apostle of the Scots (or Irish;) Arsenius, Severinus, John Calybite, Cadocus, *a.* Martinianus, *her.* Maro, *a.* Auxentius, *her.* Romanus, *a.* John of Egypt; Vincent of Lerins; Caprais, *a.* Prosper of Aquitain; Sisoes, *an.* Poemen, *a.* Pammachius, John the Dwarf; Nilus, *a.* Marcellus, *a.* Almachus, Isidore, Epiphanius, *b.* of Pavia; Marcella, *w.* Abraames, *b.* of Carres; Porphyrius, *b.* of Gaza; Euphrasia, *v.* Deogratias, *b.* of Carthage; Perpetuus, *b.* Serf, first *b.* of Orkneys; Maculi, *b.* in Ireland; Brieve, *b.* Amator, *b.* of Auxerre; Mammertus, *ab.* of Vienne; Julia, *v. m.* Desiderius, *b.* of Langres; Caraunus, *m.* Ninuoca, *v.* of England; Ternan, *b.* of the Picts; Bain, *b.* Agoard, &c. *mm.* Vigilius, *b.* of Trent; Alexius, *c.* Marcellina, *v.* Blaan, *b.* Ireland; Muradack, *b.* of Killala; Liberatus, &c. *mm.* Macculindus, *b.* in Ireland; Firminus II. *b.* of Amiens; Patiens, *ab.* of Lyons; Maurilius, *b.* of Angers; Aper, Eustochius, *b.* of Tours; Rusticus, *b.* of Auvergne; Keyna, *v,* Wales, Ursula, &c. *vv. mm.* Marcellus, *b.* of Paris; Benignus, *b.* Brice, *b.* Anian, *b.* of Orleans; Ciaran, *b.* in Ireland; Secundin, *b.* of Ireland; Corentin, *b.* of Quimper; Nicasius, &c. *ab.* of Rheims; Olympias, *w.* Melania. Persecutions in Persia, by Vararanes, 421; by Attila, king of the Huns, 450; by Genserick and Huneric, kings of the Vandals, 460 to 480.	Toledo, 400.
41 S. INNOCENT I. 402—417.		Turin, 402,
42 S. ZOZIMUS, 417—418.		Milevis, 402.
(Eulalius, antipope, 418)		Synod at the Oak, 403.
43 S. BONIFACE I. † 418—422.		Conference at Carthage, 411, here again, 412.
44 S. CELESTINE, 422—432.		Jerusalem, 415.
45 S. SIXTUS III., 432—440.		Diospolis, or Lydda, 415.
46 S. LEO the GREAT. 440—461.		Carthage, Rome, 417.
47 S. HILARY, 461—468.		Carthage, 418.
48 S. SIMPLICIUS, 468—483.		3d general council, at EPHESUS, 431.
49 S. FELIX II. or III. 483—492.		Reez, 439.
50 S. GELASIUS, 492—496.		Orange, 441.
51 S. ANASTASIUS, II. 496—498.		Rome, 445.
(Laurence, antip. 498.)		Latrocinale Ephesinum, 449.
		Councils held in Ireland by S. Patrick, in the year 450.
		4th general council, at CHALCEDON, 451.
		Arles, 2d, 452.
		Angers, 453.
		Arles, 3d, 455.
		Rome, 483; again 494.
		Rome, 494, under pope Gelasius.

NATIONS CONVERTED TO THE FAITH.	ECCLESIASTICAL WRITERS.	HERETICS, AND SCHISMATICS.
Phœnicia, Abysinia, S. Frumentius; Arabia, the Ethiopians are converted in 330; the origin, irruption, conversion of the Goths—in their conversion, which happened this century, they embraced the Catholic faith, not Arianism.	Ephrem, *deac.* Damasus, *Optatus, b.* Cyril of Jerusalem, 387; *Gregory* of Nazianzen, *b. d.* 389; Amphilochius, *b.* 395; *Gregory* of Nyssa, *b.* 396; *Ambrose, b. d.* 397; Pacien, Eustathius, *pat.* of Antioch; and St. Philastrius, *b.*: also Lactantius,† *Eusebius*† of Cesarea; Lucifer of Cagliari; Didymus, 385; Evagrius of Pontus, 399; *Osius, b.*	och, 377; Priscillianists, 380; Jovinianists, 389; Massilians, 390; Anthropomorphites, Aguoites, Luciferians, Julian the apostate.
S. Maruthas, preached in Persia; S. Palladius sent by Pope Celestine to convert the Scots, (or Irish;) S. Patrick converts Ireland, and died 493; South Picts, by S. Ninian; Cumbrians, &c. France, under king Clovis; Almundaris, king of the Saracens; England, by SS. Germanus and Lupus; Austria, &c. by S. Severinus, apostle of Austria; S. Nathalan consecrated bishop of Aberdeen, 452.	SS. *Epiphanius* of Salamis, *b.* 403; *John Chrysostom, b. d.* 407; *Jerome, pr. d.* Maximus, *b.* of Turin; Gaudentius of Brescia, *b.* Sulpitius Severus, *pr.* 423; Alexander, founder of the Acœmetes, 430; *Augustin, b. d.* Possidius of Calama; Paulinus, bishop of Nola, 431; Isidore of Pelusium, 440; *Cyril* of Alexandria, 444; *Vincent* of Lerins, *a.* 445; Procius of Constantinople, 447; Hilary of Arles, *b.* 449; Eucherius, *b.* of Lyons, 450; Peter Chrysologus, *b.* 451; Simeon Stylites, 460; Leo the Great, 461; Prosper, *pr.* 463; Nilus, *a.* 468; Mammertus, *ab.* of Vienne, 480; Gelasius, *p.* 496; Victor of Vitus; Severinus, and S. Maruthas, *b.*: also, Rufinus, *mo.* 410; Palladius of Helianopolis, 420; Philostorgius, John Cassian, Socrates the Scholastic, a Novatian; Zozomen; *Theodoret, b.* of Cyrr, 457; Victor of Aquitaiu; Orosius, 471; Mammertus Claudius, *a. b.* 473; Salvian of Marseilles, 484; Vigilius, *b.* of Tapsa; Sidonius Apollinaris, *b.* 489; Faustus of Reez, Semipelagian, 490.	Vigilantius, 406; Pelagius, 408; Cœlicoli, 409; Celestin, 412; Julian, 418; Semi-Pelagians, 427; Nestorius, 428; Eutyches, 448; Peter Fullo, 471; Xenaia, 486; Faustus, *b.* of Reez; Petillian, Dioscorus, Abelians, Predestinarians, Faustus, Felix, *b.* of Urgel; Iconoclasts, Maximin, Pacificators, Sozomen, Theopaschites, Zeno's Honoticon, Pseudo-Moyses, Socrates, Diodorus, Manicheea.

4th CENTURY *Continued.*

5th CENTURY.

POPES.	SAINTS, EMINENT CATHOLICS, MARTYRS, AND PERSECUTIONS.	COUNCILS.
	SAINTS OF IRELAND, ENGLAND, AND SCOTLAND.	
52 SYMMACHUS,† 498—514.	SS. Ita, or Mida, Bride, Theliau, David, Winwaloe, Fridolin, Paul de Leon, Tigernach, Dotto, Ruadhan, Eingen, Ibar, Brenden, Cathan, Petroe, Guadwall, Columbkille, Vange, John of Moutier, Oudoceus, Gunthiern, Moninna, Nathy or David, Felimy, Maccarthin, Moetaus, Macnivius, Kiaran, Finian, Albæus, Barr, Kenny, Ethbin, Magloire, Alban, Iltutus, Malo, Daniel, Finian, Columba, and Jarlath.	Lyons, 501.
53 HORMISDAS, 514—523.		Agatha, 506.
54 S. JOHN I. 523—526.		Epaone, 517.
55 FELIX III. or IV. 526—529.		Orleans, 541.
(Dioscorus, antip. 530.)	NATIVES OF OTHER COUNTRIES.	
56 BONIFACE II.,† 529—531.	SS. Eugendus, Genevieve, Gregory, *b.* Melanius, *b.* Theodosius, *a.* Salvius, *b.* of Amiens, Maurus, *a.* Avitus, *a.* Vedast, *b.* Severinus, Eleutherius of Tournay; Pretextatus *ab.* Leander, *b.* Proterius, *p.* of Alexandria; Albinus, *b.* Benedict, Gontran, *k.* of France; Nizier, *ab.* of Lyons; Heremenegild, Spain; Paternus, *b.* of Avaranches; Marcou, *a.* of Nanteau; Sigismund, *k.* of Burgundy; John the Silent, Germanus, *b.* of Paris; Clotilda, *q.* of France; Lifard, *a.* Medard, *b.* of Noyon; Godard, *b.* of Rouen; Avitus, *a.* Aaron, *a.* Maxentius, *a.* Gal, Calais; Simon, Egypt; Thierri, Cybar, Monegondes, Goar, *p.* Eugenius, Carthage; Ennodius, Radegundes, *q.* of France; Justinian, *h.* Cæsarius, *ab.* of Arles; Simeon Stylites the Younger; Cloud, France; Sequanus, Lo, Remigius, *ab.* of Rheims; Galla, Hospicius, Elesbaan, *k.* of Ethiopia; Chef, *a.* Germanus, *b.* of Capue; Leonard, *h.* Vanne, *b.* of Verdun; Gregory *b.* of Tours; Sabas, *a.* Cappadocia; Nicetius, *b.* Servulus, Evroul, *a.*	5th general council, at CONSTANTINOPLE, 553.
57 JOHN II., 532—535.		Bracara, 563.
58 AGAPETUS, 535—536.		Tours, 567. Toledo, 589.
59 S. SYLVERIUS,† 536—538.		One at Brevi, in Cardiganshire, against the Pelagians.
60 VIGILIUS, 538—555.		
61 PELAGIUS I., 555—559. (Schism.)		Another at Victoria, assembled by S. David.
62 JOHN III. 559—572.		
63 BENEDICT I. 573—577.		
64 PELAGIUS II. 577—590.	Persecutions by Anastasius, *em.* 518; by Theodoric, the Arian *k.* 526; by the Lombards, 597.	
	SAINTS OF IRELAND, ENGLAND, AND SCOTLAND.	
65 S. GREGORY the GRT. 590—604.	SS. Wereburge, Ethelbert, Ethelredra, Sexburgh, Oswald, Oswin, Ebba, Sebbi, Eanswide, Edwin, Ethelburge, Hilda, Cedd, *b.* of London; Bennett *b.* Lawrence, *ab.* of Canterbury; Mildred, Chad, Erconwald, Eadbert, Botolph, Aidan, Ewalds, Vulgan, Kentigern, *b.* of Glasgow; Fursey, *a.* Ireland; Deicolus, *a.* Ireland; Laserion, *b.* Ireland; Benno, *a.* Ireland; Cronan, *a.* Ireland; Fiachna, Ireland; Comgall, Ireland; Carthage, *b.* Ireland; Dymmap,	England, 604-5.
66 SABINIAN, 604—605.		Rome, 610.
67 BONIFACE, III. 606—606		Paris, 615.
68 BONIFACE, IV. 607—614.		Seville, 619.
		Toledo, 633.

6th CENTURY.

7th CENTURY.

NATIONS CONVERTED TO THE FAITH.	ECCLESIASTICAL WRITERS.	HERETICS, AND SCHISMATICS.
S. Eleutherius converts the people about Tournay, 532; S. Vedast converts the people in Artois, 536; S. Paternus converts the people in the diocess of Coutances, 557; the Church of Spain received its faith from Rome; S. Augustin sent into England by S. Gregory the Great, 596; SS. Columban and Gallus convert many idolaters near the lake of Constance; the people of Little Brittany received the faith from S. Paul de Leon, 537; S. Leander converts Spain from Arianism to the Catholic faith, 596; S. Elesbaan converts the *k.* of Ethiopia; the Lazians; Switzers; the Picts with their king, Bridius, converted by S. Columbkille.	SS. Enodius, *b.* of Pavia, 521; Boetius, 525; Avitus of Vienne, Theodosius, 529; *Fulgentius*, *b.* of Ruspa, 533; Remigius; Dionysius. Exiguus; Ferrandus, *d.* of Carthage; Cæsarius, *ab.* of Arles, 542; Benedict, 543; Cassiodorus, 562; Liberatus, *d.* of Carthage; Victor, *b.* in Africa, 569; John the Scholastic, *pa.* of Constantinople, 578; Martsin *b.* of Dume, 580; Anastasius I. 593; Gildas Badonius; Evagrius the Scholastic,† 594; Simeon Stylites, 595; John the Faster, *pa.* of Constantinople, 596; Gregory, *b.* of Tours; Leander of Seville; Procopius; Facundus Hermianeus.†	Deuterius, 506; Severus, chief of the Acephali, 512; Themistus, 530; the Jacobites, 536; the Trithеists, 537; Fecundus Hermianeus, and Ferandus, deacon of Carthage, wrote against the 5th general council, 550; Origenists, 553; Justinian, *emp.* and Incorrupticolæ, 564; Timothy Eleurus, Anthimus, Peter Mongus, schism in Istria, Peter of Apamea, Talmudists, Julian Halicarn, Peter of Alex. three chapters.
Most part of Germany, the Westphalians, Flanders, West Saxons, &c. Holland and Friseland, the Picts, Flemish and Swedes, Francouia, by S. Kilian, the Sclavonians beyond the Danube, Isaeman king of Persia; also S. Wilfrid converts the South Saxons; the East Angles converted by S. Felix; great numbers in the Island converted by S. Paulinus;	SS. John Climachus, *a.* 606; Venantius Fortunatus, *b.* 609; Columban, *a.* 615; Antiochus, 616; John Moscus, 619; George, *pat.* of Alexandria, 630; Isidore of Seville, 636; *Sophronius*, Braulio, *b.* of Saragossa, 646; Eugenius of Toledo, 657; Eligius, 659; Maculphus, 660; *Maximus*, 662; *Ildefonsus*, *b.* of Toledo, 667; Fructuosus of Brasua, 670; Julian	John Philoponus, 610; the hegira of Mohammed, 622; Abukeker, Othman, and Omar, his followers; Monothelites, 630; Theodorus, *b.* of Pharan, Sergius, *pat.* of Constantinople, Paul and Phyrrhus, Maronite, Athanasius of Antioch, Chazinarians, Paul the Manichee, Macarius of Antioch, Gnosimachs, Cyrus, bishop of Phasis, Lampetians, Ecthesis of Heraclius, Theocatagnosts, Patermeneuts, Bayras Sergius, *mo.* the Armenians.

6th CENTURY.

7th CENTURY.

POPES.	SAINTS, EMINENT CATHOLICS, MARTYRS, AND PERSECUTIONS.	COUNCILS.
	p. Ireland; Genebrard, Ireland; Oduvald, *a.* Scotland; Maguil, *r.* Ireland; Cewin, *b.* Ireland; Colman *b.* of Dromore; Syra, *v.* Ireland; Psalmodius, *h.* Ireland;	
69 DEUSDEDIT, 614—617.	Molingus, Ireland; Moloc, Scotland; Peregrinus, *h.* Ireland; Luanus, *a.* Ireland; Cumin, *b.* Ireland; Eugenius, *b.* Ireland;	At Rome, against the Monolhelites, in which were censured the Ecthesis of Heraclius, and the Typus of Constans, 649.
70 BONIFACE V. 617—625.	Flaker, *a.* Ireland; Ullan, *b.* Ireland; Bees, *v.* Ireland; Rouin, *a.* Colman, *a.* Ireland; Gall, *a.* Ireland; Monon, *m.* Scotland; Fintan, *a.* Ireland; Foillan, *m.* Ireland; Killian, *pr.* in Ireland; Columban, *a.* Ireland.	
71 HONORIUS I. 626—638.		
72 SEVERINUS, 640—640.	SAINTS OF OTHER COUNTRIES.	Chalons sur Saone, 650.
73 JOHN IV., 640—642.	SS. Sulpitius, *ab.* of Bourges; Ildefonsus, *ab.* of Toledo; Prix, *b.* of Clermont; Bathildes, *q.* of France; John the Almoner; Aldegondes, *v. a.* Amandus, *b.* Paul, *b.* of Verdun; Barbatus, *b.* of Beneventum; Gombert, *ab.* of Sens;	
74 THEODORUS I., 642—649.	Pepin of Landen; Galmier, Felix, *b.* Julian, *ab.* of Toledo; Gertrude, *v. a.* Cuthbert, *b.* of Lindisfarne; Braulio, *b.* of Saragossa; Rupert, *b.* of Saltzbourg; Eustasius, *a.* of Luxeu; John Climachus, *a.* Isidore, *b.* of Seville;	At Heoultford, or at Thetford, 670.
75 S. MARTIN I., 649—655.	Waltrude, *w.* Fructuosus, *ab.* of Braga; Anastasius, *a.* Theodorus,	
76 EUGENIUS I., 655—658.	Mellitus, Boua, *v.* Richarius, *a.* Mauront, *a.* Rictrudus, *a.* Honoratus, *b.* of Amiens, Sospis, *r.* Desiderius, *b.* of Vienne; Genesius, *b.* Clodulphus, *b.* of Metz;	
77 VITALIAN, 658—672.	Landry, *b.* of Paris; Nennus, *a.* Landelin, *a.* Deodatus, *b.* of Nevers; Meen, *a.* Babolen, Gal, *b.*	At Hatfield, in Hertfordshire, 680.
78 ADEODATUS, 672—676.	of Clermont; Bertran, Arbogastus, *b.* of Strasbourg; Vandrille, *a.* Gery, *b.* of Cambray; Philibert,	
79 DOMNUS, 676—679.	*a.* Owen, *ab.* of Rouen; Syagrius, *b.* of Autun; Agilus, *a.* Giles, *a.* Lupus, *ab.* of Sens;	6th general council at CONSTANTINOPLE, 680.
80 S. AGATHO, 679—682.	Remaclus, *b.* of Maestricht;	
81 S. LEO II., 682—683.	Omer, *b.* Amatus, *b.* Amatus, *a.* Aicard, *a.* Theodore, *ab.* of Canterbury; Emmeran, *b.* of Poitiers; Germet, *a.* Aunaire, *b.* of	Council of Trullo, Quini, 692.
82 BENEDICT II., 684—685.	Auxerre; Theodota, *m.* Honorius, *ab.* of Canterbury; Bavo, *ab.* of	
83 JOHN V., 685—686.	Ghent; Wasnulf, *p.* of Conde; Leodegarius, *b.* Aurea, *v. a.* Guislain, *a.* Paulinus, *ab.* of York;	
84 CONON, 686—687.	Mummolin, *b.* of Noyan; Anstrudis, *v. a.* Romanus, *ab.* of Rouen; Faro, *b.* of Meaux; Bertille, *a.* Justus, *ab.* of Canterbury; Lewin, Elay, *b.* of Noyon;	
(Paschal, antip. 687.)	Birinus, first *b.* of Dorchester; Siran, *a.* Fara, *v. a.* Romaric, *a.* Valery, *a.* Jodoc, Aubert, *b.* of Cambray; Begga, widow; Maximus.	
	Persecution in Persia, under Cosroes, 627.	

NATIONS CONVERTED TO THE FAITH.	ECCLESIASTICAL WRITERS.	HERETICS, AND SCHISMATICS.
S. Ceadda preaches to the Mercians; Edward, king of Northumberland, baptized by S. Paulinus; Conversion of Ethelbert.	*b.* Toledo, 690; Theodorus, *ab.* of Canterbury; Cresconius, 695; John, *b.* of Thessalonica; Leontius, *b.* of Cyprus; Adelmus, *b.* Theodore, *b.* Peter the deacon.	The Monothelites maintained, that though there were two natures in Jesus Christ, there were however but one operation, and one will; which was the divine operation and will; and they were therefore called Monothelites, a Greek word which signifies, a sect asserting but one will: for their heresy consisted in admitting but one will in Jesus Christ.—The authors of this heresy, which had its rise in the empire of Heraclius, were Sergius a Syrian, patriarch of Constantinople, and Cyrus, *pat.* of Alexandria. Pyrrhus, Paul and Peter, who after Sergius, succeeded one another in the see of Constantinople, were the chief props of this sect. Macarius, patriarch of Antioch likewise defended it at the time of the sixth council; and this sect subsists to this day in some places of the East.
	They who defended the true faith with greatest vigour against these heretics, were S. John the Almoner, *pat.* of Alexandria, Sophronius, *pat.* of Jerusalem, Arcadius, *ab.* of Cyprus, and S. Maximus, a celebrated abbot, who was martyred in defence of the faith against the Monothelites. The Popes Severinus, John IV., Theodorus, S. Martin I., and Agathon, condemned this heresy; and it was to extinguish it quite that the sixth general council was assembled at Constantinople in 680, under the pontificate of Pope Agathon, whose decisions were received with applause.	The Paulicians were Manicheans, who appeared again under this new appellation, and with new extravagances about the year 653. Their head was a wretch called Paulus Samosatenus of Armenia. They were guilty of all sorts of abominations. Their sect grew very powerful. It was likewise in this century that the impious Mahomet, a Cyrenean by birth, assisted, as is believed, by Sergius a Nestorian monk, formed the sect of the Mahometans, whose tenets are a monstrous medley of Judaism, Christianity, the ancient heresies, and a thousand other extravagances. It is but too well known how far this impious and ridiculous sect has extended itself, by the mere force of arms; God permitting it should be so, in punishment of the sins of his people, whose wickedness was at that time, come to its greatest pitch; especially in the East and in Africk.

	POPES.	SAINTS, EMINENT CATHOLICS, MARTYRS, AND PERSECUTIONS.	COUNCILS.
		SAINTS OF IRELAND, ENGLAND, AND SCOTLAND.	
85	S. Sergius.†† 701.	SS. Ethelbert, *k.* Withburge, *q.* Cuthburge, *q. v.* and *a.* Frideswide, *q.* Alemund, Guthlake, John of Beverly, Aldhelm, Bede, Adelbert, Hedda, Wigbert, Alemund, Sola, Lebwin, Eadburge, Blaithmaic, Scotland, *a.* Malrubius, Ireland; Gybrian, *pr.* Irish; Guthagon, Irish; Plechelm, Scotland; Turninus, Irish; Disen, *b.* Irish; Adamnan, *a.* Irish; Fridherlens, *a.* Irish; Constant, *p.* Irish; Virgil, *b.* Irish; Samthana, *v. a.*	At Rome, 732.
86	John VI., 701—705.		In Germany, 742.
87	John VII., 705—707.		Rome, 745.
88	Sisinius, 708—708.		
89	Constantine, 708—715.		Cloveshoe, or Abington, 747.
90	S. Gregory II., 715—731.		
91	S. Gregory III., 731—741.	SAINTS OF OTHER COUNTRIES. SS. Rigobert, *b.* of Rheims; Bonitus, *b.* of Auvergne; Crodegang, *b.* of Mentz; Wulfran, *ab.* of Sens; Ursmar, *b. a.* of Laubes; Dumhade, *a.* Claude, *ab.* of Besancon; Marina, *v.* Leufredus, Rumold, *b.* and *m.* Bertha, *w.* Hidulphus, *b.* Turiaf, *b.* of Dol; Ulmar, *a.* Meneve, *a.* Gregory, *a.* Merri, *a.* Bertin, *a.* Madelberte, *v. a.* Corbinian, *b.* of Frissengen; Lambert, *b.* of Maestricht; Geolfrid, *a.*, Gummar, *c.* Andrew of Crete, *m.* Aidan, *b.* Hubert, *b.* of Liege; Winoc, Stephen the Younger, *m.* Othilia, *v. a.* Persecution by Habdalla, king of the Saracens.	7th general council at Nice, 787.
92	S. Zachary, 741—752.		Friuli, 791.
93	Stephen II., 752.		Frankfort, 794.
94	Stephen III.,† 752—757.		Seven at Ratisbon,
	(Theophilactus, ap. 757.)		
95	S. Paul I.,††† 757—767.		England, 793–9.
	(Constantine, antip. 767.		
96	Stephen IV.,† 768—772.		
97	Adrian I., 772—795.		
98	Leo III., 816.		
99	Stephen V., 816—817.	SAINTS OF IRELAND, ENGLAND, AND SCOTLAND. SS. Ebba, &c. Winstan, Modwena, Swithin, Alfrida, Clarus, Edmund, *k. m.* Humbert, Offa, Kenelm, Guinoch, *b. c.* in Scotland; Modwena, Ireland; Drostan, Scotland; Andrew, Ireland; Constantine II. *k.* of Scotland.	Capitulars of Charlemagne, 814.
100	Paschal, 817–824. (Zizimus, antip. 824.)		Aix la Chapelle, 817.
101	Eugenius II.,† 824—827		
102	Valentine, 827–827.		Constantinople, 842.
103	Gregory IV., 828—844.		
104	Sergius II., 844—847.	SAINTS OF OTHER COUNTRIES. SS. Adelard, *a.* France; Theodora, *em.* Benedict of Anian; Tarasius of Constantinople, *pr.* Ludger, *b.* of Munster; Nicetas, *a.* Bithania; Plato, *a.* Leo IV., *pr.* Frederic, *b.* of Utrecht; Odulph, Ida, *w.* Columba, *v. m.* Maura, *v.* Osith, *v.* Nunilo, &c. *m.* Donatus, *b.* of Frisoli; Ignatius, *p.* of *c. p.* Neot, *a.* Joannicius, *a.* Flora and Mary, *vv.* and *mm.* Ado, *ab.* of Vienne; Cyril. Persecution in Spain.	Mentz, 848.
105	S. Leo IV. 847–855. (Anistasius, antip. 855.)		Against Gotescalc, 848.
106	Benedict III.,† 855—858.		
107	S. Nicholas I., 858—867.		Quiescy, 849.
108	Adrian II. 867–872.		Against Gotescalc.
109	John VIII. 872–882.		
110	Martin II. 882–884.		Rome, 853.
111	Adrian III. 884–885.		
112	Stephen VI.,† 885—891. (Sergius, antip. 891,)		Worms, Valence, 855.
113	Formosis,† 891–896.		
114	Stephen VII., 896—897.		8th general council at Constantinople, 860.
115	Romanus, 897–898.		
116	Theodorus II., 898—898.		
117	John IX., 898–900.		

8th CENTURY.

9th CENTURY.

NATIONS CONVERTED TO THE FAITH.	ECCLESIASTICAL WRITERS.	HERETICS, AND SCHISMATICS.	
Lower Germany, Brabant, by S. Hubert, *b.* 719; Albion and Witikind, two Saxon dukes; Lower Saxony; the Thuringians, Hessians, &c, Tudo, *k.* of the Avares; the Dacians fully converted.	SS. Adelmus, 709; George Syncellus, 730; Bathelamy; *Ven. Bede*, 735; Germanus of Constantinople, 740; Boniface of Mentz, 755; Fredegarius, 760; Ecbert, *ab.* of York, 766; Crodegandes; Ambrose, 778; Aupert, *b.* of Benevento; *John Damascen*, 780; Beaton Bieco, 798; Paul of Aquileia; Adamnan.	Leo, the Isaurian, *emp.* chief of the Iconoclasts, 725; Adelbert, 744; Clement, 744; Samson, 746; Constantine Copronymus, *emp.* 775; Elipandus of Toledo, 783; Felix of Urgel, 791; Bulgarians, Paulicians, Anticonfessionists, Iconoclasts, Albanenses.	8th CENTURY.
Hungary, Sclavonia, and Moravia; Canus and Tribellus, kings of Bulgaria; Bulgarians by the legates of pope Nicholas, who sent embassadors to the latter, 865; Holstein by S. Anschurius and S. Rembert; the Danes and Swedes, Germans, &c. Hundeus, *k.* of the Normans; the Russians, and Saxons.	SS. Theophanes, *a.* 818; Theodolphus, *b.* of Orleans, 821; *Theodorus*, the Studite, 826; Adalard, 827; Nicephorus of Constantinople, 828; Halitgar, 830; Ansegislus, *a.* 834; Smaragdus, *a.* 835; Agebardus of Lyons, 840; Ratramnus of Corbie; *Dungalis*, *d.* Amalarius, *d.* of Mentz, 840 or 850; Jonas of Orleans, 841; Hilduin, *a.* of S. Denis, 842; Eginhardus, 844; Walafridius Strabo, 849; Florus, *d.* 852; Amolon, Rabanus Maurus, *ab.* 856; Eulogius, *m.* 859; Lupus, *a.* 862; Theodorus Abucara, 865; Remigius, *b.* 875; Ado, *b.* 880; John Scotus, 884; Alfred the Great, *k.* of England, 899; Isidor Mercator; Haymo, *b.* Freculphus, *b.* Rembert, *ab.* of Bremen.	Claudius of Turin, 828; False prophetess of the general judgment, in 848; Photius, author of the Greek schism, 866: (he usurped the see of Constantinople, 858, at the instigation of Bardus Cæsar. The latter was murdered by his uncle Basil, the Macedonian, who banished Photius, and restored S. Ignatius to the imperial see, in 867;) Gotescalc, of the abbey of Orazis, *mo.* 848; John Scotus Erigena, (an Irishman, in the court of Charles the Bald a subtle sophist, infamous for many absurd errors both in faith and philosophy;) Freduard, Bertram, (these three last are by some taken for the forerunners of the Sacramentarians;) Gregory Abestos of Syracuse, schismatic; Predestinarians re-appear; John the Iconoclast, *pat.* of Constantinople, expelled by Theodora, *emp.* of the East.	9th CENTURY.

10th CENTURY.

11th CENTURY.

POPES.	SAINTS, EMINENT CATHOLICS, MARTYRS, AND PERSECUTIONS.	COUNCILS.
118 Benedict IV., 903. 119 Leo V., 903–905. 120 Sergius III. 905–911. 121 Anastasius III., 911—913. 122 Lando, 913–914. 123 John X., 914–928. 124 Leo VI., 928–920. 125 Stephen VIII., 929—931. 126 John XI., 931–936. 127 Leo VII., 936–939. 128 Stephen IX., 939—943. 129 Martin III., 943–946. 130 Agapetus II., 946—956. 131 John XII. 956–964. 132 Leo VIII., or Benedict V.,† 964–964. 133 John XIII. 965–972. (Boniface VII., ap. 973.) 134 Benedict VI.,† 972—974. 135 Domnus II. 974.–975. 136 Benedict VII. 975—984. 137 John XIV. 984–985. 138 John XV., 986–996. (John XVI. antip. 997.) 139 Gregory V.,† 996—999.	SAINTS OF IRELAND, ENGLAND, AND SCOTLAND. SS. Dunstan, Odo, Oswald, Edward, *k. m.* Ethelwold, Editha, Birnstan, Wulfhilde, Mund, Scotland; Cormac, Ireland; Paul, hermit. SAINTS OF OTHER COUNTRIES. SS. Adelbert, Maieul, Wincesias, Gerard, Gerald, Wolfgang, Harold, Odo of Cluni; Alice, Maud, Gerard, Bobo, Ulric, Grimbald, Nicon, Conrad, Radbod. Persecutions in Bohemia and Spain.	Constantinople, 920. Ravenna, 967. Rome, 967. England. (Synod at Winchester) 968 and 978. Lateran, 993.
140 Sylvester II., 1003. 141 John XVII., 1003—1003. 142 John XVIII., *abd.* 1004—1009. 143 Sergius IV., 1009—1012. 144 Benedict VIII., 1012—1024. 145 John XIX. or XX., 1024—1033. 146 Benedict IX.,† *abd.* 1033—1044. 147 Gregory VI., *abd.* 1045—1046. 148 Clement II., 1046—1047. 149 Damasus II., 1048—1048. 150 S. Leo IX. 1040—1054. 151 Victor II., 1055—1057. 152 Stephen X.,† 1057—1058. 153 Nicholas II., 1058—1061. 154 Alexander II.,† 1061—1073. 155 S. Gregory VII.,† 1073—1085. 156 Victor III., 1086—1087. 157 Urban II., 1087—1099.	SS. Ulfrid, Brittany; Wulstan, *b.* England; Sigefride, *b.* England; Elphege, *ab.* of Canterbury; Walstan, England; Eskill, *b.* England; William, England; Edward *c.* England; Osmund, Margaret, *q.* of Scotland; Mairubius, Scotland; Lucy, *v.* Scotland; Colman, *m.* Ireland; Gerald, France; Walker, France; Odilo, France; Theobald, France; Arnoul, *b.* France; Canutus, *k.* of Denmark; Godard, *b.* Germany; Bernward, *b.* Germany; Anno, *ab.* Germany; Stephen, *k.* of Hungary; Olave, *k.* of Norway; Henry II. *em.* Cunegunda, *em.* Stanislas, *b.* Poland; Ladislas, first *k.* of Hungary; Romanus, &c. Muscowy; Gerard, Venice; Poppo, Alice, *v. a.* Romuald, Ravenna; Robert, Godeschalc, *m.* Bernard of Meuthon; Hemma, *w.* Guy, Nilus the Younger; Dominic Loricatus. Persecution in Russia.	Dortmund, 1005. Ænham, in Engld. 1009. *Rhelms*, 1049. *Rome*, 1050. *Vercelli*, 1050. *Paris*, 1050. *Florence*, 1054. *Rome*, 1059. *Rouen*, 1063. *Poictiers*, 1076. *Rome*, 1079. *Tours.* (These last, in italic, were held against Berengarius.) Lyons, 1054. Clermont, 1095. Bari, 1098. Rome, 1099.

NATIONS CONVERTED TO THE FAITH.	ECCLESIASTICAL WRITERS.	HERETICS, AND SCHISMATICS.
The Rugi, (a fierce nation, inhabiting a part of Pomerania, between the rivers Oder and Wipper,) about an. 960, by S. Adelbert; Hungarians, Bohemia, and Poland, Harold, *k.* of Denmark, Muscovy, and Liberius, their duke, Roland, duke of the Normans, Polonia, and Mieslas, their king, Gothland and Sweden, by S. Sigefride, an Englishman.	Asterius of Mineia, 909; Leo the Philosopher, 911; Notker, *m.* of St. Gal, 912; Eutychius, *pat.* of Alexandria, 940; Ado, *a.* Cluni, 942; Simeon Metaphrastes, Alio of Vercelli, 956; Gerard, 959; Constantine Porphyrogenita, 960; Odo, *ab.* of Canterbury, 961; Flodoard of Rheims, 966; Luitprand, *b.* of Cremona, 968; Notger, *b.* of Liege, 972; Ubric, *b.* of Augsbourg, 973; Ratheir of Verona, 974; Edgar, *k.* of England, 975; Severus the Egyptian, 977; Lautfred, 980; Abbo of Fleury, 985; Dunstan, *ab.* of Canterbury, 998; Stephen, *b.* of Liege, Sisinnius of Constantinople, Suidas the Grammarian is supposed to have lived in this age.	Fanatics appear, but no fresh heresies; Leuteric *b.* of Sens; the Manichees revive; the Anthropomorphites continue. They were a people who attributed a corporeal form to God, they were confuted by Ratherius, *b.* of Verona. This sect was soon suppressed, if we may call it a sect? For there is room to believe that it was no more than the gross opinion or notion of some ignorant people. There appeared in Languedoc, a certain man called Walafridus, who denied the immortality of the soul, and endeavoured to spread that wicked opinion. He was refuted by Durandes *a.* of Castres, an abbey of the order of S. Benedict, in Languedoc, since erected into a bishoprick, by John XXII.
The Pomerians, the fallen Hungarians, and their king, some in Prussia, Russians, Livonians, the Transylvanians, Iceland, by S. Olaus, Sweden and Norway, by SS. Ulfrid and Eskille. The Muscovites did not receive the faith from the Greek Schismatics, but were in their first conversion Catholics.	Sylvester II. 1003; Abbo, *a.* of Fleury, 1004; Aimo, *mo.* of Fleury, 1005; Hariger, *a.* of Lobbes, 1007; Guy of Arezzo, *mo. (inventor of the Gamut,)* 1009; Bruno, *ab.* of Prussia; Ditmar, *b.* of Mersbourg, 1019; Bouchard, *b.* of Worms, 1026; Fulbert, *b.* of Chartres, 1029; Ademar, or Aimar, 1030; Aderan of Sens, 1033; Alexis, *pat.* of Constantinople, 1043; Bruno of Wurtzburg, 1045; Glaber of Cluni; Odilo, 1049; Adelman, 1050; Herman Contract, 1054; Alfanus, *ab.* of Florence, 1057; Durand, 1060; Peter Damian, *c.* 1072; Theophylactus the Commentator, 1070; *Guitmund*, 1079; *Lanfranc ab.* of Canterbury, 1080; Gregory VII. Anselm of Lucca, *b.* Hugh, *b.* of Langres; Eusebius Bruno, *b.* of Angers; *Anselm, ab.* of Canterbury; Anno, *b.*	Leutard and Vilgar, 1001; Stephen & Lisay, Manicheans, 1017; Berengarius of Tours, 1050; (he at first broached errors against marriage, and also against the baptism of infants. He afterwards fell into others concerning the blessed Eucharist, in which he made use of the erroneous work of John Scotus Erigena. He retracted his errors, and repented, anno, 1083,) Reordainers, Simoniacs, the new Nicolaites; Michael Cerularius, *pat.* of Constantinople, renews the Greek schism, 1053; (he founded his separation on the most frivolous pretensions and notorious slanders imaginable. He stated, that if his objections were answered, he could bring a thousand others: by which words he showed a resolution bent obstinately to form a schism at all rates;) Roscelin, 1095; Wecilo, the Incestuous, Guibert.

10th CENTURY.

11th CENTURY.

	POPES.	SAINTS, EMINENT CATHOLICS, MARTYRS, AND PERSECUTIONS.	COUNCILS.
12th CENTURY.	158 PASCHAL II.,†††† 1118.	SAINTS OF IRELAND, ENGLAND, AND SCOTLAND.	Westminster, 1102.
	159 GELASIUS II.,† 1118—1119.	SS. Aelred, *a.* of Rieval; Henry, *ab.* of Upsal; (English,) Gilbert, *a.* England; Ulric, *re.* England; William, *m.* Norwich; Ceisus, *ab.* of Armagh; Caradoc, Brecknockshire; Mans, *b.* Scotland; Stephen, *a.* of Citeaux, England; Silave, *b.* of Ireland; Godrick, England; Walter, *a.* of England; Robert, *a.* William, *ab.* Watheof, *a.* Richard, *b.* Malachy, *ab.* Laurence, *ab.* Thomas, *ab.*	Rheims, 1119.
	160 CALIXTUS II.,† 1119—1124.		Soissons, 1121.
	161 HONORIUS II., 1124—1130.		9th general council at LATERAN, 1123.
	162 INNOCENT II.,†† 1130—1143. (Gregory, called Victor, antip. 1138.)	SAINTS OF OTHER COUNTRIES.	Troyes, 1128.
	163 CELESTINE II., 1143—1144.	SS. Stephen, *a.* William of Maleval; Martinianus, Robert of Arbrissel; Charles the Good, *em.* Hugh, *b.* Aibert, Benezet, Druon, *re.* Galdin, *ab.* Anselm, *ab.* Aoust, Robert, *a.* Hugh, *a.* Ajutre, *c.* Avertin, *c.* Peter, *ab.* Isidore of Madrid, Ubaldus, *b.* Eric, *k.* Yvo, *b.* Norbert, *a. c.* Elizabeth of Sconaugc, *a.* William of Monte Virgine; Anthelm, *b.* The Venerable Raingarda, *w.* Otho, *b.* Helen of Skofde, *m.* Bernard, *a.* Rosalia, *v.* Hildegardis, *v. a.* Bruno, founder of the Carthusians; Godfrey, *b.* Homobonus, *c.* Lombardy; Leopold, *mar.* of Austria. Persecutions in Spain and Scalovia.	Rheims, 1131.
	164 LUCIUS II., 1144—1145.		Pisa, 1134.
	165 EUGENIUS III., 1145—1153.		10th general council at LATERAN, 1139.
	166 ANASTASIUS IV. 1153—1154.		Sens, 1140.
	167 ADRIAN IV. (*an Englishman,*) 1154—1159. (Octavian, called Victor III., antip. 1159.)		Auxerre, 1147.
	168 ALEXANDER III. 1159—1181.		Tours, 1163.
	169 LUCIUS III., 1181—1185.		11th general council at LATERAN, 1179.
	170 URBAN III., 1185—1187.		
	171 GREGORY VIII., 1187—1187.		
	172 CLEMENT III., 1187—1191.		
	173 CELESTINE III., 1191—1198.		
13th CENTURY.	174 INNOCENT III., 1216.		
	175 HONORIUS III., 1216—1227.	SAINTS OF ENGLAND.	12th general council at LATERAN, 1215.
	176 GREGORY IX., 1227—1241.	SS. Serapion, *m.* Richard, Simon Stock, Hugh of Lincoln, Hugh, *b.* of Lincoln; Thomas, *b.* of Hereford; Gilbert, Scotland.	
	177 CELESTIN IV., 1241.		Montpelier, 1215.
	178 INNOCENT IV., 1243—1254.	SAINTS OF OTHER COUNTRIES.	
	179 ALEXANDER IV., 1254—1261.	SS. Raymund, Five Friars Minors, Margaret *p.* of Hungary; Peter Nolasco, Margaret of Cortona, Albert, William, Herman Joseph, Peter Gonzales, Zita, Peter, *m.* Angelus, Ferdinand III., *k.* of Castile; Antony of Padua, Mary of Oignies, Theobald, Ceslas, Cunegundes, William, Dominic, Louis of Toulouse, Clare, Philip of Benili, Lewis, *k.* of France; Raymond Honatus, Isabel, Margaret, Rose of Viterbo, Francis of Assisium, Seven Friars Minors, Hedwiges, Gertrude, Elizabeth of Hungary, Felix of Valois, Sylvester Gozzolini. Persecution in Lithuania.	Oxford, 1222.
	180 URBAN IV., 1261—1264.		
	181 CLEMENT IV., 1265—1268.		
	182 GREGORY X., 1271—1276.		13th general council at LYONS, 1245.
	183 INNOCENT V., 1276—1276.		
	184 ADRIAN V., 1276—1276.		
	185 JOHN XX. or XXI. 1276—1277.		14th general council at LYONS, 1274.
	186 NICHOLAS III., 1277—1280.		
	187 MARTIN IV., 1281—1285.		
	188 HONORIUS IV., 1285—1287.		
	189 NICHOLAS IV., 1288—1292.		In Germany against the Staufings.
	190 S. PETER CELESTIN, 1294—1294.		

NATIONS CONVERTED TO THE FAITH.	ECCLESIASTICAL WRITERS.	HERETICS, AND SCHISMATICS.
S. Otho preaches the faith in Pomerania, by commission from Pope Honorius II. 1124; Livonia and Cobbaits, *k.* Finland, by S. Henry, 1151; the Goths, and Magnus, their king, Courland, &c. Norway fully converted. Nicholas Breakspear, an Englishman, afterwards Pope Adrian IV. preached the Catholic faith there. He, however, fell a victim, being murdered by a man he attempted to reclaim, in 1151.	SS. Bruno, 1101; Hugh of Cluni, 1109; Ingulphus, Anselm, *ab.* of Canterbury; Stephen, *a.* of Citeaux; Robert, *a.* 1110; Sigebert of Glembour, 1113; Odo, *b.* of Cambray; Ives of Chartres, 1115; Leo of Marsica, *car. b.* of Ostia; Robert of Arbrissels, 1116; Eadmer, Guibert, *a.* of Nogent, 1124; Bruno, *b.* of Segni, 1125; Alger *mo.* of Cluni, wrote on the blessed Eucharist, 1131; Hugh, *b.* of Grenoble, 1132; Hildebert, *ab.* of Tours, 1133; Norbert, 1134; Robert *a.* of Duits, 1135; Otho of Bamberg, 1139; William *ab.* of Thierry, 1139; Hugh of S. Victor, 1142; Malachy, 1148; Bernard, 1153; Peter the Venerable, 1156; Otho, *b.* of Frisingern, 1158; Gratian the Canonist, 1160; Peter Lombard, 1164; Thomas of Canterbury, 1170; Richard of S. Victor, 1173; Achard of Avranches, 1171; John of Salisbury, 1180; Peter Comestor, 1198; William of Malmesbury.	Basil, chief of the Bogomiles, 1110; Tanchelin, 1124; he was a very wicked man, who towards the beginning of the twelfth century maintained at Antwerp, that the ministry of bishops and priests was not instituted by Jesus Christ; and that the holy Eucharist was useless to salvation. He to those errors added a very infamous life. Antwerp was not as yet the see of a bishop; it had but one priest, and he a man of very corrupt morals. Tanchelin took this opportunity of leading that poor flock astray, when it was destitute of a pastor; and made such progress, that all the people followed him as a prophet. God at length took pity on these poor people, and raised up S. Norbert, founder of the order of Premonstratenses, and afterwards bishop of Magdeburg, who going to Antwerp opposed this heresy with so much success, that it was soon suppressed and extinguished. Arnold of Brescia, 1139; Peter Abelard, 1140; Albigenses, 1147; Henricians, 1147; Peter of Bruis, 1147; Gilbert, 1148; Demetrius, 1166; Publicans, 1167; Cathari, 1184; Peter Valdo, 1184; Adamites revive, Marsilius, Paterens, Eudo, Waldenses, Coterells, the Petrobrussians.
S. Hyacinth preached the faith to the Northern Nations, 1257; Several Tartarian dukes, Cassahan, *emp.* of Tartary, Livonia and Prussia fully converted, Lithuania, by the knights of S. Mary, Peter, grand duke of Russia. The Greek Church unites with the Latin, in the 14th c. of Lyons.	Abbot Joachim, *mar.* 1202; John of Matha Alanus, 1213; Theodorus Balsamon, 1214; Pope Innocent III. 1216; Stephen Longton, 1228; Anthony of Padua, 1231; Cardinal Vitry, 1240; Edmund, 1242; Alexander of Hales, 1245; Vincent of Beauvais, 1256: Rainerius Lacho, 1250; Peter Nolasco, 1256; Luke, *b.* of Tuy in Spain; Matthew Paris, 1259; Hugh of S. Cher, 1263; Henry of Lusa, 1271; Robert Sorbon: William of S. Amour, 1272; Thomas of Aquin, 1274; Haymo; Bonaventure; Raymund of Pennafort, 1275; Martinus Polonus, 1278; Albertus Magnus, *mar.* 1280; Henry of Ghant, 1292; Gertrude; William Durand, 1296; Peter John d'Olive, 1297; John Veccus, 1298; James of Voragine.	Amauri, 1210; the Stadings, 1252; the Flagellantes, 1259; the Apostoloci, 1287; the Fratricelli, 1296; introduced by certain Grey Friars, in the marquisate of Ancona, who made all perfection to consist in a seeming poverty, rebelled against the church, and railed against the Pope and the other pastors. Segarellus, 1300; Begonatus, Herman, David of Dinant. During this century various parts of Europe were deeply infected with the poison of heresies, under the denominations of Cathari, (or Puritans,) New Manichees, New Arians, Bons-hommes, &c. They committed the greatest improprieties and disorders imaginable, thereby becoming enemies to public peace and the laws of civil society.

12th CENTURY.

13th CENTURY.

POPES.	SAINTS, EMINENT CATHOLICS, MARTYRS, AND PERSECUTIONS.	COUNCILS.
214 Alexander VI., 1503.	SAINTS REMARKABLE FOR PIETY IN THIS AGE.	Senone, Peterkau, 1510.
215 Pius III., 1503–1503.	SS. Jane, *q.* of France; John of God, Portugal; Francis of Paula; Paschal Baylon, Spain; Felix of Cantalicio, Italy; Philip Neri, Florence; Aloysius Gonzaga, Castilogne; Martyrs of Gorcum; Jerom Emiliani, Venice; Ignatius of Loyola; Cajetan of Thiena; Catherine of Genoa; Thomas of Villanova; Lewis Bertrand, Spain; Francis Borgia, Spain; Teresa, Spain; Peter of Alcantara; Charles Borromæo; Andrew Avellino; Stanislas Kostka, Poland; John of the Cross, Spain; Francis Xavier, Navarre: B. John Marinoni, Venice.	
216 Julius II., 1503—1513.		
217 Leo X., 1513—1521.		
218 Adrian VI., 1522—1523.		
219 Clement VII., 1523—1534.		Lateran, 1512.
220 Paul III. 1534–1549.		
221 Julius III., 1550—1555.		
222 Marcellus II., 1555—1555.		
223 Paul IV. 1555–1559.	Persecutions in England, Ireland and Scotland, under Henry VIII., Edward VI. and Queen Elizabeth, before 1588; above 1200 suffered in Japan, 1597.	
224 Pius IV., 1559–1565.		
225 S. Pius V., 1566—1572.		Cologne, 1536
226 Gregory XIII., 1572—1585.		
227 Sixtus V., 1585—1590.		
228 Urban VII., 1590—1590.		
229 Gregory XIV., 1590—1591.		
230 Innocent IX., 1591—1591.		18th general council at Trent, 1542.
231 Clement VIII., 1592—1605.	SAINTS REMARKABLE FOR PIETY IN THIS AGE.	
232 Leo XI., 1605–1605.	SS. Francis of Sales; the Martyrs of Japan; Turibius Leon; Fidelis, *m.* Sigmaringen; Mary Magdalen of Pazzi; Gr. Lewis Barbadigo, Venice; John Francis Regis, Languedoc; Camillus de Lellis; Vincent of Paul, Gascony; Jane Frances de Chantal, Burgundy; Joseph Calasanctius, Spain; Rose of Lima; Joseph of Cupertino, Naples; Francis Solano, Spain.	
233 Paul V., 1605–1621.		
234 Gregory XV., 1621—1623.		
235 Urban VIII., 1623—1644.		Paris, 1605.
236 Innocent X., 1644—1655.		
237 Alexander VII., 1655—1667.		
238 Clement IX., 1667—1669.	Persecutions in England, Ireland, Scotland, China, and Japan.	
239 Clement X., 1670—1676.		
240 Innocent XI., 1676—1689.		Poland.
241 Alexander VIII., 1689—1691.		
242 Innocent XII., 1691—1700.		

16th CENTURY.

17th CENTURY.

NATIONS CONVERTED TO THE FAITH.	ECCLESIASTICAL WRITERS.	HERETICS, AND SCHISMATICS.
Many parts of the Indies, by S. Francis Xavier, South America by S. Lewis Bertrand, David *emp.* of Ethiopia, united to the church, many of the West India islands, the king of Mexico and Bungo, many about Geneva, parts of China and Africa.	S. Francis of Paula, 1507; Card. Ximenes, 1517; John Trithemius, 1515; Jacobetius, 1527; James Hochstrat, 1527; Card. Cajetan, 1534; *John Fisher, b.* 1535; *Thomas More,* 1535; Erasmus, 1536; Lonsperglius, 1539; Santes Pagninus, 1541; Ekius, 1543; S. John of God, 1550; Lippomanus, 1550; Ambrosius Catharinus, 1552; Alphonsus a Castro, 1558; Cardinal Pole, 1558; Vega, 1560; Melchior Cano, 1560; Lewis Blosius, 1563; R. Smith, 1563; Ven. John d'Avila, 1569; *Sixtus* of Sienne, 1569; Cornelius Jansenius of Ghent, 1576; Surius, 1578; Card. Hosius, 1579; Richard Bristow, 1581; *Nicholas Sanders, mo.* 1581; Edmund Campion, 1581; S. Teresa, 1582; Balthasar Alvarez; Maldonat, 1583; S. Charles Borromæus, 1584; Bartholemew de Martyribus, 1590; Philip Neri, 1595; Robert Turner, 1599; Lewis Molina, 1600; Dominic Soto; Peter Soto; Alphonsus Rodriguez.	Brothers of Bohemia, 1504; Luther, 1517; Melancthon, 1518; Carlostadt, 1518; Zuinglius, 1518; Le Clerc, 1523; Œcolampadius, 1524; Muncer and the Anabaptists, 1525; Sacramentarians, 1526; Ubiquitarians, 1527; Faber, 1527; Bucer, 1528; the Lutherans first called Protestants, 1529; Michael Servetus and the Anti-Trinitarians, 1531; John of Leyden, 1534; Calvin, 1535; Oslander, 1550; Valentine Gentilis, 1558; Faustus Socinus, 1561; English Church, 1561; Episcopalians and Presbyterians, 1562; Puritans, 1568; Robert Brown, 1583; Peter Martyr; Fox, the martyrologist; John Knox; Parker; Jewell; Cranmer; Horn; Ochinus; Beza.
Many Persians, by the Augustinians and Carmelites, Siam, America, Paraguay by the Jesuits, Asia, Thibet, &c. the king of Sierra Leone, New France, by the Carmelites and Jesuits, W. Indias, &c. more fully.	*Vasquez Suarez, mo.* 1604; Laurence Scupoli, 1610; Robert Parsons, 1610; John Pitts, 1616; Cardinal Baronius, 1619; Arcudius, 1621; S. Francis de Sales, 1622; Martin Becanus, 1624; Antonio de Dominis, 1625; T. Lemos, 1629; E. Weston, 1633; Tirinus, 1636; John Floyd, 1641; *Sylvius,* 1649; Michael Alford, 1652; Menochius, 1655; James Dupuy, 1656; Morinus, 1659; Peter de Maria, 1662; Peter Theophilus, 1663; Bollandus, 1665; Philip Labbe, 1667; Leo Allatius, 1669; Godeau, 1672; *Hugh Cressy, mo.* 1674; Thomas White, 1676; Combesis, 1679. L. Maimbourg, 1686; *Thomas Ward,* 1688; Hermant, 1690; Thomassin, 1695; Anthony Pagi, 1699; Abbe de Rance, 1700	Gomar, 1603; Arminius, 1603; Vorstius, 1611; Scots Presbyterians, 1618; the Illuminated, 1623; Jansenists, 1631; Fanatics; Fox and Quakers, 1655; Spinosa, 1670; Molinus and Quietists; Swinker, Piscator and Tilenus; Hobbists; Independents; Tepidists; Faith alone; Hugonots; Metaphorists; Bayle

16th CENTURY.

17th CENTURY.

	POPES.	SAINTS, EMINENT CATHOLICS, MARTYRS, AND PERSECUTIONS.	COUNCILS.
18th CENTURY.	243 CLEMENT XI., 1721.	S. Peter Sans, V. Ben. Joseph Labre, Peter Claver, *mo.* Boudone, *pr.* Bridaine, *pr.* Mabillon, *mo.* Nat. Alexander, *mo.* Martyrs in China, Numbers of the French, in September, 1792, slain for the faith. Many during this age died in the odour of sanctity. Persecutions in China and France.	
	244 INNOCENT XIII., 1721—1724.		
	245 BENEDICT XIII., 1724—1730.		
	246 CLEMENT XII., 1730—1740.		Rome, 1725.
	247 BENEDICT XIV., 1740—1758.		
	248 CLEMENT XIII., 1758—1769.		
	249 CLEMENT XIV., 1769—1774.		
	250 PIUS VI., 1775—1799.		
19th CENTURY.	251 PIUS VII., 1800—1823.	Alphonsus Liguori, beatified, S. Peter Damian received title of Doctor, V. John Baptist de Rossi and Venerable Anthony Margil of Jesus, declared as having practised to an heroic degree the theological, the cardinal, and other virtues. Many eminent servants of God, who suffered martyrdom in the persecution of China, are mentioned in Dr. Wiseman's seventh Lecture. The persecution of the venerable Popes Pius VI. and VII. are detailed in the continuation of this (Gahan's) Ecclesiastical History.	
	252 LEO XII., 1823—1829.		Paris, 1811.
	253 PIUS VIII., 1829—1831.		Several arch-Diocesian Synods in Dublin, 1831, and in Armagh, 1832.
	254 GREGORY XVI., 1831.		

NATIONS CONVERTED TO THE FAITH.	ECCLESIASTICAL WRITERS.	HERETICS, AND SCHISMATICS.
Some in Cochin-China, Tonquin, many in China, Catholic religion publicly followed in France, parts of the East, English mission.	Genet, 1702; John Gother, 1704; Bossuet, 1704; Bourdaloue, 1704; Card. Norris, 1704; Baillet, 1706; John Sergeant, 1707; Mills, 1707; Mabillon, 1707; Mauduit, 1709; Papin, 1709; Ruinart, 1709; Flechier, 1710; Richard Simon, 1712; Juenin, 1713; Helyot, 1715; Lami, 1715; Fenelon, 1715; Witassa, Sylvester Jenlis, 1715; Carrieros, 1717; Habert, 1718; Dupin, 1720; Renaudat, 1720; Huet, 1721; Fleury, 1723; Pouget, 1723; Natalis Alexander, 1724; Semelier, 1725; Marsollier, 1727; Van Esper, 1728; Tournely, 1729; Robert Manning, 1730; E. Hawarden, 1735; Card. Bissy, 1737; Robert Witham, 1738; Turnemin, 1739; Montfaucon, 1741; P. Colonia, 1741; Massilon, 1742; Hericourt, 1753; Langret, 1753; Calmet, 1757; Benedict XIV. 1758; Cellier, 1761; L'Avocat, 1765; Sheffmacher, 1769; Collet, 1770; Macquer, 1770; Alban Butler, 1773; Girardeau, 1774; Chailoner, 1781; Berthier, 1782; Houbigant, 1783; Bergier, 1790.	Clark; Unitarians; Wesley and Whitfield, authors of two sorts of Methodists; Hontheim; Scipio de Ricciis, *b.* of Pistoria; Moravians; Swedenburgers; illuminated Philosophers; Quesnel; People of no religion; Semiquietists; Voltaire; Rousseau; Atheists, &c.
Many thousands have been converted in China, and new missions have been appointed in Australasia, Madrass, Newfoundland, Charleston. Many eminent men in Germany and England have abjured the errors of the age, and united themselves to Catholicity.	The Popes Pius VII., Leo XII., Pius VIII. and Gregory XVI.; Devoti, *c.* Consalvi, *car.* Zuila, *car.* Albani, *car.* Frosini, *car.* Pandolfi, *car.* Maury, *car.* Fesch, *car.* Palotta, *car.* Canali, *car.* Borgia, *car.* Bourbon, *car.* Amorretto, *car.* Assemani; Bettinali, *pr.* Picot; Milner, *b.* Poynter, *b.* Gandolphy, *pr.* Reeves, *pr.* Archer, *pr.* Berrington, *pr.* Glover, *pr.* Schlegal; Haller; Delahogue, *pr.* Slevin, *pr.* Gallagher, *b.* Carroll, *ab.* O'Leary, *pr.* Gahan, *pr.* Lanigan, *b.* Troy, *ab.* Coppinger, *b.* Curtis, *ab.* Doyle, *b.* Kinsella, *pr.* Clowry, *pr.* Lanigan, *pr.* Deane, *pr.* B. Clinch, *laic.*	Baxterians; Bible Christians; Davidists; Burgers; Anti-Burgers; Newlights; Glassites; Kilmites; Walkerites; Ezechelites; Abelites; Irwingites; Johnsonians; Southcottonians; Cameronians.

19th CENTURY.

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